THE

BRITISH CRITIC,

For MAY, 1806.

Εὐφημεῖν χρὴ, καὶξίστασθαι τοῖς ἡμετέροισι χοροῖσιν,
Ὅστις ἄπειρος τοιῶνδε λόγων, ἢ γνώμη καθαρεύει,
Ἠ γυναίων ὄργια Μουσῶν μήτ' ἴδέ πω, μητ' ἐχόρευσε.

ARISTOPH.

Ye, whom the Muſe hath never call'd her own,
Nor taught her lore, nor pureſt thoughts inſpir'd,
Be ſilent, nor the ſacred choir approach.

ART. I. *Memoirs of Richard Cumberland, written by himſelf; containing an Account of his Life and Writings, interſperſed with Anecdotes and Characters of ſeveral of the moſt diſtinguiſhed Perſons of his Time, with whom he had Intercourſe and Connexion.* 4to. 583 pp. 2l. 2s. Lackington. 1806.

ALL friends to literary anecdote, who are at preſent not a few, will of courſe rejoice, when a veteran author of celebrity takes up the pen to write his own life. If there are ſome things which an author will not tell of himſelf, there are many more which no other perſon is able to tell; and if the narrative be tinctured with ſome partiality, it will be ſo, probably, in a leſs degree, than thoſe lives which, with inferior means of information, are uſually compiled by ſurviving friends. Of contemporary perſonages, particularly authors, who can ſpeak ſo well as one who has aſſociated with them on familiar terms, whoſe habits of life have been congenial,

and whoſe ſagacity has been exerciſed and proved by a long continued obſervation of manners and characters? Expecting the Memoirs of Mr. Cumberland to poſſeſs theſe and other advantages, derived from his peculiar talents, we muſt acknowledge that we have not been at all diſappointed. We have read with avidity, and cloſed with regret, this various hiſtory of a man, whoſe works will long ſpeak for him, and ſupply any deficiencies of his narrative.

Yet, it muſt be confeſſed, that ſome diſadvantages alſo attend an author, who is the principal ſubject of his own book. Of the nature of his taſk, in this reſpect, Mr. C. thus feelingly writes in an early part of his book.

"Here then for awhile I pauſe for ſelf-examination, and to weigh the taſk I am about to undertake. I look into my heart; I ſearch my underſtanding; I review my life, my labours, the talents I have been endowed with, and the uſes I have put them to, and it ſhall be my ſerious ſtudy not to be found guilty of any partial eſtimates, any falſe appreciation of that ſelf, either as author or man, which of neceſſity muſt be made to fill ſo large a portion of the following pages. When from the date, at which my hiſtory now pauſes, I look forward through a period of more than ſeventy and two years, I diſcover nothing within my horizon, of which to be vain-glorious; no ſudden heights to turn me giddy, no dazzling gleams of Fortune's ſunſhine to bewilder me; nothing but one long laborious track, not often ſtrewed with roſes, and thorny, cold and barren towards the concluſion of it, where wearineſs wants repoſe, and age has need of comfort. I ſee myſelf unfortunately caſt upon a lot in life neither congenial with my character, nor friendly to my peace; combating with dependence, diſappointment and diſguſts of various ſorts, tranſplanted from a college, within whoſe walls I had devoted myſelf to ſtudies, which I purſued with ardent paſſion, and a riſing reputation, and what to obtain? What, but the experience of difficulties, and the credit of overcoming them; the uſeful chaſtiſement, which unkindneſs has inflicted, and the conſcious ſatisfaction of not having merited, nor in any inſtance of my life revenged it?

"If I do not know myſelf I am not fit to be my own biographer; and if I do know myſelf I am ſure I never took delight in egotiſms, and now behold! I am ſelf-devoted to deal in little elſe. Be it ſo: I will abide the conſequences: I will not tell untruths to ſet myſelf out for better than I have been, but as I have not been overpaid by my contemporaries, I will not ſcruple to exact what is due to me from poſterity.—*Ipſe de me ſcribam. (Cic.)*" P. 20.

The moſt intereſting anecdotes, introduced in theſe Memoirs, are thoſe of Biſhop Cumberland, the author's great grand-

grandfather; of the celebrated Dr. Bentley, his maternal grandfather; of Lord Halifax, his firſt, but not very efficient patron; of Lord Melcombe (Bubb Dodington); of Garrick, Goldſmith, Jenyns, Johnſon, and other contemporary writers; and laſtly, touched with more particular care, thoſe of his long attached friend, the late Lord Sackville, whoſe laſt hours he attended, and whoſe character he has drawn with no leſs marks of truth than of attachment. Of the author's own life, the ſketch is diſtinct and pleaſing. Prepared by education and inclination for the church, he deſcribes himſelf as led by circumſtances to attach himſelf to Lord Halifax, whom he attended into Ireland as one of his ſecretaries. Returning from thence, though his patron was appointed Secretary of State, he was not advanced under him, but became Secretary to the Board of Trade and Plantations. Theſe political ſituations leaving much leiſure time upon his hands, Mr. C. was able to follow the impulſe of his genius in becoming an author, and accounts of ſome of his productions neceſſarily form a part of the narrative. Specimens are alſo introduced of a few of his early compoſitions, which were never given to the public. The part of his narrative which is related moſt at large, is that of his political miſſion into Spain in 1780; in which, taking his own report, it is impoſſible not to ſay that he was cruelly ill uſed. Who can refuſe to ſympathize with a man, all the comforts of whoſe latter days have been abridged by the loſs of ſums expended in a public employment, the repayment of which appears to be an act of the plaineſt and moſt indiſpenſable juſtice? Who does not, by ſuch exertions, expect rather to improve than to impair his fortunes? Yet Mr. C. ſtates a debt of 4500l. due to him from his employers; not for ſalary, but for money of his own actually expended, not one farthing of which appears by his account to have been replaced. Something would doubtleſs have been ſtated by the parties in anſwer to theſe allegations, but how far it could be ſatisfactory cannot eaſily be conjectured. Mr. C. has laid his caſe at large before the public. If it cannot, in any material points, be controverted, ſome means ought even yet to be found for giving him redreſs, before he ſhall be beyond the reach of any human interference.

We ſhall not attempt further to analyſe the narrative of Mr. C. It is not replete with events, but it is very full of paſſages from which it will be eaſy to make an agreeable ſelection. Any thing new reſpecting Bentley muſt be acceptable, and we have read with pleaſure the vindication of him from

the charge of moroſeneſs, of which the following is a material part:

" I had a ſiſter ſomewhat elder than myſelf. Had there been any of that ſternneſs in my grandfather, which is ſo falſely imputed to him, it may well be ſuppoſed we ſhould have been awed into ſilence in his preſence, to which we were admitted every day. Nothing can be further from the truth; he was the unwearied patron and promoter of all our childiſh ſports and ſallies; at all times ready to detach himſelf from any topic of converſation, to take an intereſt and bear his part in our amuſements. The eager curioſity natural to our age, and the queſtions it gave birth to, ſo teazing to many parents, he, on the contrary, attended to and encouraged, as the claims of infant reaſon never to be evaded or abuſed; ſtrongly recommending, that to all ſuch enquiries anſwer ſhould be given according to the ſtricteſt truth, and information dealt to us in the cleareſt terms, as a ſacred duty never to be departed from. I have broken in upon him many a time in his hours of ſtudy, when he would put his book aſide, ring his hand-bell for his ſervant, and be led to his ſhelves to take down a picture-book for my amuſement. I do not ſay that his good-nature always gained its object, as the pictures which his books generally ſupplied me with were anatomical drawings of diſſected bodies, very little calculated to communicate delight; but he had nothing better to produce; and ſurely ſuch an effort on his part, however unſucceſsful, was no feature of a cynic: a cynic *ſhould be made of ſterner ſtuff.*" P. 7.

This zeal to defend a perſon to whom he had many early obligations, and whoſe name muſt ever do honour to his deſcendants, is very laudable; but it leads the author much too far, when it induces him to ſay, by way of retort upon Biſhop Lowth, for his *Caprimulgus aut foſſor*, that he traced this quotation up to its ſource, " in one of the moſt uncleanly ſamples in Catullus;" for in truth, the epigram from which it is taken is not only as cleanly as can be found in any author, however modeſt, but is even ſo inſtructive, that the laſt line out of 21, of which it conſiſts, has paſſed into a moral proverb,

* Sed non videmus manticæ quod in tergo eſt *.

The following character, to the truth of which many perſons now living can bear ample teſtimony, is written with a warmth of feeling which does peculiar honour to the author. It offers to the world a beautiful picture of exalted private worth, which, for the ſake of example, ought to be exhibited

* Catulli Carmen xxii. Edit. Doering.

far

far beyond the circle in which it muſt be known and remembered.

" And here I muſt indulge myſelf in dilating on the character of one of his beſt friends, and beſt of men, Ambroſe Iſted, eſq. of Ecton aforementioned. Through every ſcene of my life, from my childhood to the lamented event of his death, which happened whilſt I was in Spain, he was invariably kind, indulgent, and affectionate to me. I conceive there is not upon record one, who more perfectly fulfilled the true character of a country gentleman, in all its moſt reſpectable duties and departments, than did this exemplary perſon; nor will his name be forgotten in Northamptonſhire ſo long as the memory or tradition of good deeds ſhall circulate, or gratitude be conſidered as a tribute due to the benevolent. He was the pattern and very model of hoſpitality moſt worthy to be copied; for his family and affairs were adminiſtered and conducted with ſuch meaſured liberality, ſuch correct and wiſe economy, that the friend, who found nothing wanting, which could conſtitute his comforts, found nothing waſtefully ſuperfluous to occaſion his regret. Though Mr. Iſted's eſtate was not large, yet by the proceſs of encloſure, and above all by his prudent and well-ordered management, it was augmented without extortion, and left in excellent condition to his ſon and heir. The benefits he conferred upon his poorer neighbours were of a nature far ſuperior to the common acts of almſgiving (though theſe were not omitted) for in all their difficulties and embarraſſments, he was their counſellor and adviſer, not merely in his capacity of acting juſtice of the peace, but alſo from his legal knowledge and experience, which were very conſiderable, and fully competent to all their uſes; by which numbers, who might elſe have fallen under the talons of country attornies, were ſaved from pillage and beggary. With this gentleman my father acted as juſtice, and was united in friendſhip and in party, and to him he reſorted upon all occaſions, where the opinion and advice of a judicious friend were wanted. Our families correſponded in the utmoſt harmony, and our interchange of viſits was frequent and delightful. The houſe of Ecton was to me a ſecond home, and the hoſpitable maſter of it a ſecond father; his gaiety of heart, his ſuavity of temper, the intereſt he took in giving pleaſure to his gueſts, and the fund of information he poſſeſſed in the ſtores of a well-furniſhed memory, and a lively animated genius, are ever freſh in my recollection, and I look back upon the days I have paſſed with him as ſome of the happieſt in my life. For many years before his death, I ſaw this excellent man by intervals excruciated with a tormenting and incurable diſeaſe, which *laid* too deep and undiſcoverable in his vitals to admit of any other relief than laudanum in large doſes could at times adminiſter: nothing but a ſoul ſerene and piouſly reſigned as his was, could have borne itſelf up againſt a viſitation at once ſo agonizing and ſo hopeleſs; a ſpirit however fortified by

faith, and a conſcience clear of reproach, can effect great things, and my heroic friend through all his trials ſmiled in the midſt of ſufferings, and ſubmitted unrepining to his fate. One of the laſt letters he lived to write I received in Spain: I ſaw it was the effort of an exhauſted frame, a generous zeal to ſend one parting teſtimony of his affection to me, and being at that time myſelf extremely ill, I was hardly in a capacity to dictate a reply."—P. 122.

The promotion of the author's father to the biſhopric of Clonfert, and afterwards of Kilmore, in Ireland, led him to make annual viſits to that country, while the biſhop lived, and gave riſe not only to the inimitable character of O'Flaharty in the Weſt-Indian, but alſo to ſome very characteriſtic anecdotes here related, from which we ſhall ſelect two.

"When I accompanied my mother from Clonfert to Dublin, my father having gone before, we paſſed the night at Killbeggan, where Sir Thomas Cuffe (knighted in a frolic by Lord Townſhend) kept the inn. A certain Mr. Geoghegan was extremely drunk, noiſy, and brutally troubleſome to Lady Cuffe, the hoſteſs: Thomas O'Rourke was with us, and being much ſcandalized with the behaviour of Geoghegan, took me aſide, and in a whiſper ſaid—'Squire, will I quiet this ſame Mr. Geoghegan?' When I replied by all means, but how was it to be done?—Tom produced a knife of formidable length, and demanded—'Haven't I got this? And won't this do the job, and hasn't he wounded the woman of the inn with a chopping knife, and what is this but a knife, and wou'dn't it be a good deed to put him to death like a mad dog? Therefore, Squire, do you ſee, if it will pleaſure you and my lady there above ſtairs, who is ill enough, God he knows, I'll put this knife into that ſame Mr. Geoghegan's ribs, and be off the next moment on the grey mare; and isn't ſhe in the ſtable? Therefore only ſay the word, and I'll do it.' This was the true and exact propoſal of Thomas O'Rourke, and, as nearly as I can remember, I have ſtated it in his very words.

"We arrived ſafe in Dublin, leaving Mr. Geoghegan to get ſober at his leiſure, and diſmiſſing O'Rourke to his quarters at Clonfert. When we had paſſed a few days in Kildare-ſtreet, I well remember the ſurpriſe it occaſioned us one afternoon, when without any notice we ſaw a great gigantic dirty fellow walk into the room, and march ſtraight up to my father, for what purpoſe we could not deviſe. My mother uttered a ſcream, whilſt my father, with perfect compoſure, addreſſed him by the name of Stephen, demanding what he wanted with him, and what brought him to Dublin.—'Nay, my good lord,' replied the man, 'I have no other buſineſs in Dublin itſelf but to take a bit of a walk up from Clonfert to ſee your ſweet face, long life to it, and to beg a bleſſing upon me from your lordſhip; that is all.' So ſaying, he flounced down on his knees, and in a moſt piteous kind of howl, cloſing his hands

hands at the ſame time, cried out—'Pray, my lord, pray to God to bleſs Stephen Coſtello.' The ſcene was ſufficiently ludicrous to have ſpoiled the ſolemnity, yet my father kept his countenance, and gravely gave his bleſſing, ſaying as he laid his hands on his head—'God bleſs you, Stephen Coſtello, and make you a good boy!' The giant ſung out a loud amen, and aroſe, declaring he ſhould immediately ſet out, and return to his home. He would accept no refreſhment, but with many thanks and a thouſand bleſſings in recompence for the one he had received, walked out of the houſe, and I can well believe reſumed his pilgrimage to the weſtward without ſtop or ſtay. I ſhould not have conſidered this and the preceding anecdotes as worth recording, but that they are in ſome degree characteriſtic of a very curious and peculiar people, who are not often underſtood by thoſe who profeſs to mimic them, and who are too apt to ſet them forth as objects for ridicule only, when oftentimes even their oddities, if candidly examined, would entitle them to our reſpect." P. 212.

Out of multitudes of paſſages, equally entertaining, we cannot allow ourſelves to cite more than the deſcription of Soame Jenyns, which is extremely whimſical.

"A diſagreement about a name or a date will mar the beſt ſtory that was ever put together. Sir Joſhua Reynolds luckily could not hear an interrupter of this ſort: Johnſon would not hear, or if he heard him, would not heed him; Soame Jenyns heard him, heeded him, ſet him right, and took up his tale, where he had left it, without any diminution of its humour, adding only a few more twiſts to his ſnuff-box, a few more taps upon the lid of it, with a preparatory grunt or two, the invariable forerunners of the amenity that was at the heels of them. He was the man, who bore his part in all ſocieties with the moſt even temper and undiſturbed hilarity of all the good companions whom I ever knew. He came into your houſe at the very moment you had put upon your card; he dreſſed himſelf to do your party honour in all the colours of the jay; his lace indeed had long ſince loſt its luſtre, but his coat had faithfully retained its cut, ſince the days when gentlemen wore embroidered figured velvets with ſhort ſleeves, boot cuffs and buckram ſkirts: as nature had caſt him in the exact mould of an ill-made pair of ſtiff ſtays, he followed her ſo cloſe in the faſhion of his coat, that it was doubted if he did not wear them; becauſe he had a protuberant wen juſt under his pole: he wore a wig, that did not cover above half his head. His eyes were protruded like the eyes of the lobſter, who wears them at the end of his feelers*, and yet there was room between one of theſe and his noſe for another wen that added nothing to his beauty; yet I heard this good man very innocently remark, when Gibbon publiſhed his hiſtory, that he wondered any body ſo ugly could write a book." P. 247.

* Not quite correct. *Rev.*

Of ſuch a nature are the principal ingredients of this volume, and he who can read it without intereſt, muſt be caſt in the ſame mould with Sterne's moroſe traveller, who goes from Dan to Beerſheba, and exclaims that all is barren. Far be from us the invidious taſk of endeavouring to ſpy out the defects, and ridicule the foibles of an author, who at ſeventy-two declares himſelf obliged to undertake the taſk of deſcribing himſelf, for the ſake of the emolument offered by a bookſeller. Allow him his partialities, allow him even a ſhare of vanity, yet, after all deductions to be made on theſe ſcores, there will remain a narrative, which none but a man of genius could have written, and none but an illiberal reader will decry.

Mr. Cumberland has not been rigidly ſcrupulous in the correction of the preſs. In the very ſecond page, we have "*waive* the privilege," inſtead of wave; which we ſhould not notice, but that it is a word in which error is not uncommon, and might be confirmed by the appearance of ſuch an authority. The ſtyle of Mr. C. as is well known, is natural and eaſy; but there are inſtances in which eaſe is in danger of degenerating into impurity. We have often ſuch expreſſions as "happened upon," "chanced upon," which are ſurely inelegant; and once or twice we have *laid* for lay, *would* for ſhould, and other overſights, which prove, that even an experienced author, when he writes in haſte, muſt not always be conſidered as a model of correctneſs. In one or two inſtances, Mr. C. has taken up a florid ſtyle, very remote from his uſual method, in which alluſions are ſo multiplied as to claſh with one another. The following is a remarkable inſtance:

"A man, who is gifted with theſe lucky talents, is armed with hands, as a ſhip with grappling irons, ready to catch hold of, and make himſelf faſt to every thing he comes in contact with; and ſuch a man, with all theſe properties of adheſion, has alſo the property, like the Polipus, of a moſt miraculous and convenient indiviſibility; cut off his hold, nay, cut him how you will, he is ſtill a Polipus, whole and entire. Men of this ſort ſhall work their way out of their obſcurity like cockroaches out of the hold of a ſhip, and crawl into notice, nay, even into king's palaces, as the frogs did into Pharaoh's: the happy faculty of noting times and ſeaſons, and a lucky promptitude to avail themſelves of moments with addreſs and boldneſs, are alone ſuch all-ſufficient requiſites, ſuch marketable ſtores of worldly knowledge, that although the minds of thoſe, who own them, ſhall be as to all the liberal ſciences a *raſa tabula*, yet knowing theſe things needful to be known, let their difficulties and diſtreſſes be what they may, though the

ſtorm of adverſity threatens to overwhelm them, they are in a life-boat, buoyed up by corks, and cannot ſink. Theſe are the ſtray children, turned looſe upon the world, whom fortune in her charity takes charge of, and for whoſe guidance in the bye-ways and croſs-roads of their pilgrimage, ſhe ſets up fairy finger poſts, diſcoverable by them whoſe eyes are near the ground, but unperceived by ſuch whoſe looks are raiſed above it." P. 112.

Here is a chaos of compariſons, ſome of them inconſiſtent with others, which fail therefore to throw light on the ſubject. But ſuch is by no means the general tenor of the book, which is pure, equable, and pleaſing; alluſive only when alluſions are of uſe, clear, and unambitious. Theſe remarks, of little moment to the author himſelf, may perhaps be of uſe to younger writers, to prevent them from miſtaking the objects of imitation. Mr. C. can criticiſe his own ſtyle, if he thinks proper, as well as he can write anecdotes and characters; and of the latter power, no one can doubt who has opened the preſent volume.

ART. II. *Ferguſon's Lectures on ſelect Subjects, in Mechanics, Hydroſtatics, Hydraulics, Pneumatics, Optics, Geography, Aſtronomy, and Dialing. A new Edition, corrected and enlarged; with Notes, and an Appendix, adapted to the preſent State of the Arts and Sciences. By David Brewſter, A.M.* In two vols. with a Quarto volume of 48 Plates. Octavo. pp. 369, and 488. Bell and Bradfute, Edinburgh; Oſtell, London. 1805.

MR. FERGUSON's twelve Lectures, and his Supplement to the ſame, occupy the firſt of theſe volumes, and about one third part of the ſecond. The reſt of the ſecond volume contains a very ample Appendix by the Editor, and to this Appendix twelve of the plates belong. Beſides the Appendix, Mr. B. has added ſeveral notes both to the Lectures and to the Supplement. Mr. Ferguſon's Lectures ſtand not in need of our encomium; for, having been long before the public, and univerſally read and admired, their merit has been fully appreciated and eſtabliſhed; and, though the want of great accuracy in ſome of the tables therein contained, or ſome other trifling defects, may be diſcerned by the proficient in ſcience; yet the plainneſs and perſpicuity of Mr. Ferguſon's ſtyle, which accommodates them to every capacity, and the uſeful information

formation which they afford in the arts, will always render them very valuable to the public.

It being needleſs for us to deſcribe or to examine the ſubjects of thoſe Lectures, we ſhall confine our obſervations merely to the new parts of this publication, the Notes and the Appendix. With reſpect to thoſe additions, the Editor thus expreſſes himſelf in the preface.

"During the time which has elapſed ſince the publication of theſe Lectures, the boundaries of the arts and ſciences have been widely enlarged by many important diſcoveries and improvements. Theſe diſcoveries it has been the object of the Editor to communicate in the Notes, or at greater length in the Appendix; and while he has endeavoured to introduce chiefly ſuch ſubjects of practical importance, as have either been ſlightly noticed, or wholly omitted, by our Author, or which have ariſen in the general progreſs of improvement, he flatters himſelf that ſome articles of the Appendix are entirely new, that others contain information which is not generally known, and that all of them, however poorly executed, may be of ſome ſervice in a commercial country like ours, which depends ſo much on the improvement of its manufactures, and the progreſs of the uſeful arts."

The Editor has been ſolicitous to avail himſelf as little as poſſible of the aid of mathematical reaſoning, and he is not "aware of having introduced it much more frequently than the Author himſelf. He muſt except, however, the article on the conſtruction and effect of machines, which can only be underſtood by thoſe who have ſtudied the elements of Algebra, and the firſt principles of the Fluxionary Calculus." And farther on he ſays, "The tables of the Sun's place and declination have been calculated anew from the lateſt ſolar tables. An accurate table of the equation of time has been inſerted for the uſe of the practical dialiſt, and other alterations and additions have been made, which the reader will perceive in the courſe of the work."

To the preſent edition the Editor has likewiſe added a ſhort account of Mr. Ferguſon's life, written by himſelf, and originally publiſhed in his *Select Mechanical Exerciſes*.

In the Note, page 9, the Editor gives the definitions of the doctrine of variable quantities. He might have eaſily added the propoſitions, which belong to that doctrine, as they are ſtated, and demonſtrated in ſeveral Algebraical Treatiſes. The addition of a page or two would have inſtructed the reader in the mode of transforming the proportional equations, which is of moſt extenſive uſe in mechanics.

In the Note, page 20, the Editor ſays, "It appears from the experiments of Mr. Cavallo, that hammered copper is magnetic."

magnetic." This is a miſtake; for in Cavallo's Treatiſe on Magnetiſm, we find that hammered braſs, and not hammered copper, is magnetic.

In the laſt Note of page 31, Mr. Brewſter ſays, that the Whirling Table (which is a machine for exemplifying the laws of centripetal and centrifugal forces) was invented by Mr. J. B. Haas. This is likewiſe a miſtake, for Mr. Haas only conſtructed an improved machine of that ſort, which is deſcribed in a recent work on Natural and Experimental Philoſophy; but the original invention of the Whirling Table was made long before his time.

We would recommend alſo to Mr. Brewſter to reviſe and correct the Note concerning the doctrine of Centrifugal Forces in page 89.

In page 64 this Editor mentions Mr. White's Patent Pulleys as being a conſiderable improvement in the conſtruction of that ſpecies of mechanical power. For a deſcription of theſe Pulleys ſee the Engliſh Encyclopædia, Vol. V. p. 678. In our opinion the above-mentioned conſtruction is far from being an improvement, for the leaſt inequality, or rather deviation, of the grooves from their true and proper ſize, which can hardly be avoided; and the ſtretching of the rope, which cannot be avoided at all, offer a prodigious obſtruction to the motion of thoſe pulleys.

In the fifth Lecture Mr. Ferguſon ſhows the principle, and the uſe of the Hydroſtatical Balance; and in page 176 he deſcribes a method of determining the ſpecific gravities of ſuch light bodies as will not ſink in water. Now as that method is both troubleſome and inaccurate, it would have been proper for the Editor to have pointed out the imperfections of it, and to have deſcribed the far more accurate and more commodious method of aſcertaining the ſpecific gravities of thoſe light bodies, which is deſcribed in the beſt modern philoſophical treatiſes.

Such are the Notes which appear to be principally in want of alteration and correction. But it is our duty to add, that ſeveral of the other Notes are proper, uſeful, and inſtructive; eſpecially thoſe which belong to the Lecture on Optics.

The contents of the Appendix are as follows:

"MECHANICS.

"On the conſtruction of underſhot water wheels for turning machinery.

"On the conſtruction of the mill courſe. On the water wheel, and its float boards. On the ſpur wheel and trundle.

On

On the formation, ſize, and velocity of the mill ſtone. On the performance of underſhot mills. On a new Millwright's table. On horizontal mills. On double corn mills. On breaſt mills.

" Practical remarks on the performance and conſtruction of overſhot water wheels.

" On the method of computing the effective power of overſhot wheels in turning machinery. On the performance of overſhot and underſhot mills. On the formation of the buckets, and the proper velocity of overſhot wheels.

" Account of an improvement in flour mills.

" On the formation of the teeth of wheels, and the leaves of pinions.

" On the formation of epicycloids mechanically, and on the diſpoſition of the teeth on the wheel's circumference. On the formation of cycloids, and epicycloids, geometrically, and the method of drawing lines parallel to them. On bevelled wheels, and the method of giving an epicycloidal form to their teeth.

" On the formation of the teeth of rack-work, the wipers of ſtampers, &c.

" On the nature and conſtruction of wind-mills.

" Deſcription of a wind-mill. On the form and poſition of wind-mill ſails. To find the momentum of friction. To find the velocity of the wind. On the effect of wind-mill ſails. On horizontal wind-mills.

" On the nature of friction, and the method of diminiſhing its effects in machinery.

" On the nature and operation of fly wheels.

" On wheel carriages.

" On the formation of carriage wheels. On the poſition of the wheels. On the line of traction, and the method by which horſes exert their ſtrength. On the poſition of the centre of gravity, and the manner of diſpoſing the load.

" On the thraſhing machine.

" On thraſhing machines driven by water. On thraſhing machines driven by horſes. On the power of thraſhing machines.

" On the conſtruction and effect of machines.

" Deſcription of a ſimple and powerful capſtane.

" A mechanical method of finding the centre of gravity."

" HYDRAULICS.

" On the ſteam engine.

" On the power of ſteam engines, and the method of computing it. Deſcription of a water blowing machine."

" OPTICS.

" On achromatic teleſcopes.

" On achromatic object glaſſes. On achromatic eye-pieces.

" On

" On the conſtruction of optical inſtruments, with tables of their apertures, &c. and the method of grinding the lenſes and mirrors of which they are compoſed.

" On the method of grinding and poliſhing lenſes. On the method of grinding and poliſhing the mirrors of reflecting teleſcopes. On the ſingle microſcope. On the double microſcope. On the refra ting teleſcope. On the Gregorian teleſcope. On the Caſſegrainian teleſcope. On the Newtonian teleſcope.

" Deſcription of a new fluid microſcope, invented by the Editor."

" DIALING.

" Deſcription of an analemmatic dial which ſets itſelf.

" Deſcription of a new dial, invented by Lambert."

" ASTRONOMY.

" On the cauſe of the tides."

In the firſt and ſecond of theſe tracts Mr. B. gives an ample and uſeful account of all the particulars relative to the conſtruction of wheels moved by water for the purpoſe of actuating machinery in general, and particularly for mills. He deſcribes the peculiar conſtruction of the underſhot and overſhot wheels (as they are called from the direction of the water which puts them in motion); mentioning the proper dimenſions of their parts, of their diameters, and likewiſe of the ſtreams of water which act on them.

Among other uſeful particulars he gives a new table for the conſtruction of mills. This table is divided into ſeven columns, which bear the following titles, viz. 1. Height of the effective fall of water. 2. Velocity of the water per ſecond. 3. Velocity of the wheel per ſecond. 4. Revolutions of the wheel per minute. 5. Revolutions of the millſtone for one of the wheels. 6. Teeth in the wheel, and ſtaves in the trundle. 7. Revolutions of the millſtone per minute by theſe ſtaves and teeth.

The tract on the formation of the teeth of wheels (on the proper ſhape of which the performance of machines in great meaſure depends) muſt prove very uſeful to the practical mechanic, eſpecially as this part of machines has hitherto been little attended to in this country. For though it be true that to ſhape the teeth of wheels conformably to the rules is not an eaſy operation, eſpecially in ſmall works like time-keepers, and ſuch movements; yet when the proper methods are clearly pointed out, even an approximation to the true form will help to improve the mechaniſm.

" In order, *this Author obſerves*, to enſure an uniformity of preſſure and velocity in the action of one wheel upon another, it

is

is not neceſſary that the teeth either of one or both wheels be exactly epicycloids. If the teeth of one of them be either circular or triangular, with plain ſides, or like a triangle with its ſides converging to the wheel's centre, or, in ſhort, of any other form, this uniformity of force and motion will be attained, provided that the teeth of the other wheel have a figure which is compounded of that of an epicycloid, and the figure of the teeth of the firſt wheel. But as it is often difficult to deſcribe this compound curve, and ſometimes impoſſible to diſcover its nature, we ſhall endeavour to ſelect ſuch a form for the teeth as may be eaſily deſcribed by the practical mechanic, while it enſures an uniformity of preſſure and velocity."

The mechanical as well as the geometrical deſcription of the curves proper for the ſhapes of the teeth of wheels, &c. are clearly ſhown in this tract, and the rules are exemplified by proper figures.

The ſame theory, with its natural deviations, is, in the following diſſertation, applied to the formation of the teeth of rackwork, the arms of levers, and other ſuch mechaniſms, and theſe are likewiſe illuſtrated by figures.

As Mr. Ferguſon in his Lectures gives but a moderate account of wind-mills, the Editor has endeavoured to extend the limits of that ſubject, by inſerting in the Appendix a tract for that purpoſe; and in order to explain the general conſtruction of wind-mills, as well as the nature and the uſe of their different parts, he deſcribes, and gives a plate of, a wind-mill which was invented by Mr. J. Verrier, for which that gentleman was rewarded by the Society of Arts. Mr. B. then proceeds to point out the proper form and poſition of wind-mill ſails, their velocity and power, adding a table of thoſe particulars. He ſhows how to find the momentum of friction, how to aſcertain the velocity of the wind, and other particulars belonging to the ſame ſort of uſeful machinery.

With reſpect to the important article of friction in machines, Mr. B. gives a ſummary account of the opinions of different ſcientific perſons upon it, and then briefly deſcribes the principal methods which may be adopted for the purpoſe of diminiſhing its effects. The moſt effectual of thoſe methods is the application of *friction wheels*, or *friction rollers*.

In the diſſertation on carriage wheels, this author principally treats of the formation and poſition of the wheels, of the line of traction, and of the method of diſpoſing the load; but thoſe diviſions are accompanied with much collateral information, ſome new ideas, and very clear illuſtrations, with

with the aſſiſtance of figures; for thoſe particulars, however, we muſt refer our readers to the work itſelf.

The next article is on thraſhing machines, wherein this author in the firſt place gives a ſuccinct account of the original invention, as well as of the ſubſequent improvements of thoſe machines; and then deſcribes their conſtruction, and explains the nature and action of their parts, both when impelled by a ſtream of water, and when worked by the action of horſes. Thoſe deſcriptions are likewiſe illuſtrated by delineations.

Next to the account of the thraſhing machines comes an Eſſay of Profeſſor Leſlie on the conſtruction and effect of machines. This Eſſay is very valuable; but it undoubtedly is too ſublime, and too mathematical, to be of any uſe to the generality of perſons into whoſe hands this work is likely to fall. Mr. B. would have done well if he had added a familiar application of it for the uſe of the practical mechanic.

The diſſertation on the ſteam engine commences with the following introductory paragraphs:

"The ſuperiority of inanimate power to the exertions of animals in turning machinery has been univerſally acknowledged. In the former the power generally continues its action without the ſmalleſt intermiſſion, but frequent and long relaxations are neceſſary for reſtoring the ſtrength and activity of exhauſted animals. There are many places, however, where a ſufficient quantity of water cannot be procured, or where it cannot be employed for the want of proper declivities; and there are ſituations alſo which are highly unfavourable for the erection of wind-mills. But even when water and wind-mills can be conveniently erected, there is ſuch a variation in the impelling power, ariſing from accidental and unavoidable cauſes, that ſometimes, in the caſe of water, and often in the caſe of wind, there is not a ſufficient force for putting the machinery in motion. In ſuch circumcumſtances the diſcovery of ſteam, as an impelling power, may be regarded as a new æra in the progreſs of the arts. Wherever fire and water can be obtained, we can procure a quantity of ſteam capable of overcoming the moſt powerful reſiſtance, and free from thoſe accidental variations of power which affect every inanimate agent that has hitherto been employed as the firſt mover of machines.

"The invention of the ſteam engine has been univerſally aſcribed by the Engliſh to the Marquis of Worceſter, and to Papin by the French; but there can be little doubt that about thirty-four years prior to the date of the Marquis's invention, and about ſixty-one years before the publication of Papin's, ſteam was applied as the impelling power of a ſtamping engine by one *Brancas*,

Brancas, an Italian, who publiſhed an account of his invention in the year 1629. It is extremely probable, however, that the Marquis of Worceſter was unacquainted with the diſcovery of Brancas, and that the fire engine which he mentions ſo obſcurely in his century of inventions was the reſult of his own ingenuity.

"The utility of ſteam as an impelling power being thus known, the ingenious Captain Savary took advantage of the diſcovery, and invented an engine which raiſed water by the expanſion and condenſation of ſteam. Several of Savary's engines were actually erected in England, and in France, but they were never capable of raiſing water from a depth which exceeded thirty-five feet.

"The ſteam engine received great improvements from the hands of Newcomen, Beighton, Blakey, and other ingenious men; but it was brought to its preſent high ſtate of perfection by the celebrated Mr. Watt, of Birmingham, one of the moſt accompliſhed Philoſophers and Engineers of the preſent age. Hitherto the ſteam engine had been employed merely as an hydraulic machine for draining mines, or for raiſing water; but in conſequence of Mr. Watt's improvements, it has for a ſeries of years been employed as the impelling power or firſt mover of almoſt every ſpecies of machinery."

After this introduction, Mr. B. deſcribes very minutely Mr. Watt's lateſt and moſt improved ſteam engine in all its parts, with proper references to the figures. Theſe figures, however, are intended to ſhow the conſtruction of the ſeveral parts, and their dependence on each other, rather than their real diſpoſition. It might be wiſhed that this ſteam engine had been drawn on a larger ſcale, and that the letters of reference had been more conſpicuous. The mode of calculating the power of a ſteam engine, and of comparing it with the power of horſes, with which Mr. B. concludes this diſſertation is peculiarly clear and ſatisfactory.

The principal articles which follow the above are thoſe upon Optics. This Author explains the theory of the priſm, and applies it to the doctrine of achromatic lenſes: his explanations are clear though ſhort. He deſcribes the various ſorts of reflecting teleſcopes; the practical method of grinding and poliſhing lenſes; the manner of caſting, grinding, and poliſhing the mirrors of reflecting teleſcopes. He alſo ſhows how to eſtimate the powers of lenſes; and ſubjoins many tables with the dimenſions, apertures, magnifying powers, and other properties of teleſcopes. Among thoſe tables there are ſeveral which muſt prove extremely uſeful to the practical Opticians. Theſe are the tables which give the curvatures of the lenſes that form the compound

pound or achromatic lenſes of teleſcopes. They contain a vaſt number of combinations for producing the ſame effect; namely, a compound lens capable of refracting light free from extraneous colours. From that variety of combinations the workman may chooſe thoſe curvatures which may beſt ſuit his tools, or ſuch lenſes as he may have ready made.

Among the optical tracts there is the deſcription of a new fluid microſcope, accompanied with a delineation. The magnifiers of this microſcope are formed by drops of pure and viſcid turpentine varniſh laid upon a flat glaſs, by which means they acquire the form of plano-convex lenſes. The reſt of the machine conſiſts of ſeveral parts neceſſary for confining the eye, for adjuſting the focus, for holding the objects, &c. all which form not a very ſimple conſtruction. Such a microſcope would have been extremely valuable before the method of grinding glaſs lenſes was found out; but at preſent when microſcopical lenſes, and globules, are ſo very common, ſo cheap, and ſo eaſily made; an inſtrument like this new fluid microſcope, which muſt obviouſly be very defective, is not deſerving of a particular deſcription, and much leſs of a plate.

Thus we have taken a comprehenſive view of the additions made by the Editor to the preſent edition of Mr. Ferguſon's Lectures, and have briefly expreſſed our opinion reſpecting their merit. We may upon the whole add, that they undoubtedly render the work much more valuable, and much more uſeful to the practical mechanic, as well as to the ſcientific reader. As ſuch, therefore, we may confidently recommend it to the patronage of the public. An index is ſubjoined to each volume of this work.

ART. III. *The Progreſſes, and public Proceſſions, of Queen Elizabeth. Among which are interſperſed other Solemnities, public Expenditures, and remarkable Events, during the Reign of that illuſtrious Princeſs. To which are ſubjoined ſome of the early Progreſſes of King James. Now firſt printed from original MSS. of the Times, or collected from ſcarce Pamphlets, &c. Illuſtrated with Hiſtorical Notes. By John Nichols, F. S. A. Edinburgh and Perth.* Vol. III. 4to. 3l. 3s. Nichols and Son. 1805.

THIS copious volume is an additional monument of the Editor's great diligence, as well as perſpicuity in matters

ters of antiquarian reſearch, and contains alſo abundance of entertaining information.

That the ſubject diſcuſſed is ſufficiently intereſting to the public, is ſatisfactorily demonſtrated by the ſale of the whole impreſſion of the two former volumes. This, like the preceding parts, contains, beſides the details of the Royal viſits and progreſſes, a variety of ſonnets, poems, ſongs, ſpeeches, orations, &c. of different taſte and character, but all, more or leſs, intereſting and curious from the time and occaſion on which they were compoſed.

The following Poem by King James, not very generally known, is introduced in the preface:

" As *Adam* was the firſt of men, whence all beginning tak;
So *Adamſon* was preſident, and firſt man in this Act.
The Theſes *Fair-lie* did defend, which thogh they lies contein,
Yet were *fair lies*, and he the ſame right *fairlie* did maintein.
The feild firſt entred Maſter *Sands*, and there he made me ſee
That not all *Sands* are barren *Sands*; but that ſome *fertile* bee.
Then Maſter *Young* moſt ſubtilie the Theſes did impugne,
And kythed old in *Ariſtotle*, althogh his name be *Young*.
To him ſucceded Maſter *Reid*, who, thogh *reid* be his name,
Neids neither for his diſput bluſh, nor of his ſpeach think ſhame.
Laſt entred Maſter *King* the liſts, and diſpute like a *King*,
How Reaſon reigning as a *Queene* ſhould anger under-bring.
To their deſerved praiſe have I thus play'd upon their names;
And will their Colledge hence be cal'd the Colledg of KING
JAMES." P. xxiv.

Among the more pleaſing portions of this volume are ſome remarkably ſcarce and curious ſpecimens of poetry, between the years 1600 and 1604; one or two of which we ſhall introduce.

" ODE OF CYNTHIA.

" This ſong was ſung before her Sacred Majeſtie at a ſhew on horſebacke, wherewith the Right Honorable the Earle of Cumberland preſented her Highneſſe on May-day laſt, [1600.]

The ancient readers of Heauen's booke,
Which with curious eye did looke
Into Nature's ſtory,
All things under Cynthia tooke
To be tranſitory.

This the learned onely knew,
But now all men finde it true,
Cynthia is deſcended
With bright beames, and heauenly hew,
And leſſer ſtarres attended.

Lands

Lands and Seas ſhe rules below,
Where things change, and ebbe, and flow,
Spring, waxe olde, and periſh:
Onely Time, which all doth mow,
Her alone doth cheriſh.

Time's young houres attend her ſtill,
And her eyes and cheekes do fill
With freſh youth and beauty;
All her lovers olde do grow,
But their hearts they do not ſo
In their loue and dutie." P. 153.

" The Nimphes meeting their May Queene, entertaine her with this Dittie.

With fragrant flowers we ſtrew the way,
And make this our cheefe holy-day:
For though this clime were bleſt of yore,
Yet it was never proud before.
O beauteous Queene of ſecond Troy,
Accept of our unfayned ioy.

Now th' ayre is ſweeter then ſweet balme,
And ſatires daunce about the palme;
Now earth, with verdure newly dight,
Giues perfect ſignes of her delight.
O beauteous Queene, &c.

Now birds record new harmonie,
And trees doo whiſtle melodie;
Now euery thing that Nature breedes
Doth clad itſelfe in pleaſant weedes.
O beauteous Queene, &c.
THO. WATSON." P. 8.

" Fragment of a Partheniad written of our Soueraigne Lady. By Puttenham.

Of ſiluer was her foreheade hye,
Her browes two bowes of hebenie,
Her treſſes truſt were to behold
Frizled and fine as fringe of gold.

Two lips wrought out of rubie rocke,
Like leaues to ſhut and to vnlock.
As portall dore in princes chamber;
A golden tongue in mouth of amber.

Her eyes, God wot, what ſtuffe they are!
I durſt be ſworne each is a ſtarre;
As cleere and bright as woont to guide
The pylot in his winter tide.

Her boſome, ſleake as Paris plaſter,
Held up two balles of alabaſter;
Eche byas was a little cherrie,
Or els, I thinke, a ſtrawberie.

" Fragments of two other Partheniads. By the ſame.

As falcon fares to buſſard's flight,
As egles' eyes to owlates' ſight,
As fierce ſaker to coward kite,
As brighteſt noone to darkeſt night;
As ſummer ſunne exceedeth farre
The moone and euery other ſtarre:
So farre my Princeſſe' praiſe doeth paſſe
The famouſt Queene that euer was.

Set rich rubie to red eſmayle,
The rauen's plume to peacock's tayle,
Lay me the larke's to lizard's eyes,
The duſkie cloude to azure ſkies,
Set ſhallow brookes to ſurging ſeas,
An orient pearle to a white peaſe;
There ſhall no leſſe an ods be ſeene
In mine from euery other Queene." P. 13.

To thoſe of Elizabeth Mr. Nichols has added the progreſſes of King James's reign, among which one of the moſt curious and intereſting is the viſit to Althorpe of the Queen and Prince. The deſcription of which thus commences—

" A particular entertainment of the Queene and Prince their Highneſſe to Althrope, at the Right Honourable the Lord Spencer's, on Saterday, being the 25 of June, 1603, as they came firſt into the Kingdome; being written by the ſame Author, and not before publiſhed.

The invention was, to have a Satyre lodged in a little ſpinet, by which her Majeſtie and the Prince were to come, who, at the report of certaine cornets that were divided in ſeverall places of the parke, to ſignifie her approach, advanced his head above the toppe of the wood, wondering, and (with his pipe in his hand) began as followeth:

Satire. Here! there! and every where!
Some ſolemnities are neare;
That theſe changes ſtrike mine eare,
My pipe and I a part ſhall beare.

And after a ſhort ſtraine with his pipe, againe:
Looke! ſee (beſhrew this tree!)
What may all this wonder be?
Pipe it, who that liſt for mee;
I'le flie out abroade, and ſee.

There

There hee leaped downe, and gazing the Queene and Prince in the face, went forward:

That is Cypariſſus face!
And the Dame hath Syrinx grace!
O that Pan were now in place!
Sure they are of heavenly race.

Here he ranne into the wood againe, and hid himſelfe, whilſt to the ſound of excellent ſoft muſique, that was there concealed in a thicket, there came tripping up the lawne a bevy of Faeries attending on Mab their Queene, who falling into an artificiall ring that was there cut in the pathe, began to dance a round, whilſt their miſtreſſe ſpake as followeth:

Faerie. Haile, and welcome, worthieſt Queene,
Joy had never perfect beene
To the nimphes that haunt this greene,
Had they not this evening ſeene.
Now they print it on the ground,
With their feete in figures round,
Markes that will be ever found,
To remember this glad ſtound.

The Satyre, peeping out of the buſh, ſaid,

Truſt her not, you bonny bell;
Shee will forty leaſinges tell;
I doe noe her pranks right well.

Faerie. Satyre, wee muſt have a ſpell,
For your tongue it runnes to fleete.

Satyre. Not ſo nimbly as your feete,
When about the creame boules ſweete,
You, and all your Elves do meete.

Here hee came hopping forth, and mixing himſelfe with the Faeries, ſkipped in, out, and about their circle, while the Elves made many offers to catch at him.

This is Mab, the Miſtreſſe Faerie,
That doth nightly rob the dairie;
And can hurt, or helpe the cherning,
As ſhee pleaſe, without diſcerning.

Elfe. Pug, you will anone take warning?
Shee that pinches countrey wenches,
If they rub not cleane their benches,
And with ſharper nailes remembers,
When they rake not up their embers;
But if ſo they chaunce to feaſt her,
In a ſhooe ſhe drops a teſter.

Elfe. Shall we ſtrip the ſkipping jeſter?
This is ſhee that empties cradles,
Takes out children, puts in ladles;

Traines forth midwives in their ſlumber,
With a ſive the holes to number;
And then leads them from her burroughs,
Home through ponds, and water furrows.

Elfe. Shall not all this mocking ſtir us?
Shee can ſtart our franklins daughters,
In their ſleepe with ſhrikes and laughters,
And on ſweet Saint Anne's night
Feed them with a promis'd ſight.
Some of huſbands, ſome of lovers,
Which an empty dreame diſcovers.

Elfe. Satyre, vengeance neere you hovers,
And in hope that you would come here,
Yeſter eve the lady Summer
She invited to a banquet;
But (in ſooth) I con you thanke yet,
That you could ſo well deceive her,
Of the pride which gan upheave her;
And, by this, would ſo have blowne her,
As no wood-god ſhould have known her.

Heere he ſkipped into the wood.

Elfe. Miſtres, this is onely ſpight;
For you would not, yeſternight,
Kiſſe him in the cock-ſhout light.

And came againe,

Satyre. By Pan, and thou haſt hit it right.

There they laid hould on him, and nipt him.

Faery. Fairies, pinch him black and blew,
Now you have him, make him rue.

Satire. O, hold, Mab, I ſue.

Elfe. Nay, the Devill ſhall have his due.

There he ran quite awaye, and left them in a confuſion, while the Faery began againe.

Faery. Pardon, lady, this wild ſtraine,
Common with the Sylvan traine;
That do ſkip about this plaine:
Elves, apply your gyre againe:
And whilſt ſome do hop the ring,
Some ſhall play, and ſome ſhall ſing;
Weele expreſſe in every thing,
Oriana's well comming." P. 109.

Among the more ſingular fragments of antiquity which are here preſerved, we ought perhaps to have noticed the Roll

Roll of New Year's Gifts preſented to Queen Elizabeth by her Courtiers. They were of this kind.

"MARQUESSES AND COUNTESES.

	£.	s.	d.
By the Lady Marques of Northampton, two knottes of golde, garniſhed with ſparkes of rubyes and pearles pendant.			
Delivered to Mrs. Ratclyf.			
By the Lady Marques of Wincheſter, wydowe, one ſprigge of golde, gar' with ſparkes of rubyes, one ſmall dyamonde, and pearles of ſondry ſortes and bigneſſes.			
Delivered to Mrs. Ratclyf.			
By the Countes of Kente, 6 hankerchers of cambricke, wrought with blacke ſilke, and edged about with gold lace.			
Delivered to the Lady Scudamore.			
By the Counteſſe of Oxenforde, one rounde kyrtell of ſilver tabynne, with flyppes of white ſilke like vellat, and tuftes of carnacon ſilke, with ſome golde.			
Delivered to the robes.			
By the Countes of Shreweſbury, wydowe, in golde	40	0	0
Delivered to Mrs. Sackforde.			
By the Countes of Shreweſbury, junior, parte of a doublet, unmade, of white ſatten, embrothered all over like ſnakes wounde together, of Venyce ſilver, richly wrought, and puffes of lawne embrothered with Venice ſilver like wheate eares.			
Delivered to the robes.			
By the Counteſſe of Suſſex, in golde —	10	0	0
Delivered to Mr. Sackforde.			
By the Counteſſe of Nottingham, one carcanett of golde, garniſhed with 15 peeces of golde, ſet with ſparkes of rubyes, and a ſmall dyamond in the myddeſt of every of them, and 7 peeces like mullets, with pearles, with a rubye in the myddeſt of eche of them, and pearles threeded betwene them.			
Delivered to Mrs. Ratclyf.			
By the Counteſſe of Huntington, widowe, in golde	8	0	0
By the Counteſſe of Huntington, junior, in golde	8	0	0
By the Counteſſe of Pembroke, in golde —	10	0	0
By the Counteſſe of Rutland, in golde —	10	0	0
Delivered to Mr. Sackforde.			
By the Countes of Darby, wydowe, one pettycote without bodyes, of ſilver tynſell, wrought in ſquares, with a border of trees of grene ſylke needleworke.			
Delivered to the robes.			

	£.	s.	d
By the Countes of Darby, junior, one goblett of taffeta, embrothered all over with a twyſte of Venyce ſilver and ſpangles, with flowers of ſilke-woman's worke. Delivered to the robes.			
By the Countes of Warwicke, fyve ſprigges of golde, garniſhed with ſparkes of rubies, pearles pendant, and a half perle. Delivered to Mrs. Ratclyf.			
By the Countes of Bathe, in golde — —	10	0	0
By the Countes of Bedford, in golde — —	10	0	0
Delivered to Mr. Sackford.			
By the Countes of Bedford, widowe, 7 ſprigges of golde, gar' with ſparkes of rubies and pearle, and 7 pearles pendant, 4 bigger and 3 leſſer. Delivered to Mrs. Ratclyf.			
By the Countes of Comberland, one paire of braceletts of golde, conteyninge 8 peeces like knottes, and 8 rounde peeces garniſhed with ſmall ſparkes of rubyes, pearle, and half pearles. Delivered to Mrs. Ratclyf.			
By the Countes of Southampton, ſenior, one vale or mantle of white knytworke floriſhed with ſilver. Delivered to the robes.			
By the Countes of Northumberland, one jewell of golde, ſet with a longe white topaz, and one longe pearle pendante. Delivered to Mrs. Ratclyf.			
By the Countes of Kildare, 7 buttons of golde of two ſortes, garniſhed with ſparkes of rubyes and pearle. Delivered to Mrs. Ratclyf.			
By the Countes of Worceſter, one ruffe of lawne cutworke, ſet with 20 ſmall knottes of golde like mullets, gar' with ſmall ſparkes of rubyes and perle. Delivered to Lady Scudamore." P. 130.			

The book is full of entertainment, but the parts are not very perſpicuouſly put together. The reader opens the volume in the middle, and finds himſelf at p. 13. He turns back a page or two and finds himſelf at 190, and he does not immediately ſee the reaſon, ſo that the opportunity of making any reference is perplexed and difficult. Neither do we ſee the neceſſity, or acknowledge the propriety of reprinting the whole of the Oxford and Cambridge verſes, on the death of the Queen, to the extent of 240 pages. But the book muſt ſtill be conſidered as a valuable and important acceſſion

acceſſion to antiquarian collections, and the amiable ſpirit of loyalty to our preſent gracious Monarch, with which the Author concludes his laborious taſk, is entitled to the higheſt praiſe. This ſpirit we know to be founded on the nobleſt principles which can adorn the heart, and which will not, which cannot fail to enſure the poſſeſſor the complacent approbation of his own mind, and the eſteem of all who know him.

ART. IV. *Sermons on various Subjects and Occaſions. By Alexander Grant, D. D. Miniſter of the Engliſh Epiſcopal Chapel at Dundee.* In three Volumes. Vol. III. 8vo. 296 pp. Dundee, printed for the Author. 1805.

OF theſe Sermons, which are twenty-four in number, nearly the ſame character may be given as of the Sermons formerly publiſhed by the ſame Author. They are plain, pious, and practical; but we have obſerved in this volume an occaſional affectation of erudition, and an inelegance of ſtyle, which we did not obſerve in the others *. Thus, "the Stoics, though they did not abſolutely deny a ſuperintending *power*, yet tied *him* down to ſecond cauſes," (p. 5) is not grammatical; and the quotation, which, in the ſame page, is made from Diogenes Laertius, might have been ſpared. "Theſe (the Jewiſh types and prophecies) have given way to the bright *ſhine* of the goſpel," is a very inelegant expreſſion; and the following interruption of the words of ſcripture has, as indeed the introduction of the interjection O generally has, an effect different from that which was undoubtedly intended.

"He who was in the form of God, and thought it no robbery to be equal with God, yet, *O amazing condecenſion!* made himſelf of no reputation, and took upon him the form of a ſervant." (p. 26.) Dr. Grant ſeems to delight in ſuch exclamations; and yet we beg leave to aſſure him that they are not reliſhed from the preſs by any reader of taſte; and that they have no good effect even in the pulpit, except in paſſages extremely pathetic, pronounced by a preacher who can lend to them all the aids of voice and geſture.

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* Brit. Crit. vol. xvii. p. 546.

In

In page 27 the Author ſays, that when Chriſt on the croſs uttered the words—*It is finiſhed*, "the whole race of Adam was *ſaved*." This is not true. The whole race of Adam was *redeemed* from the conſequences of his tranſgreſſion, and rendered *capable* of ſalvation; but all mankind were not then, nor ever will be *actually ſaved*. On this ſubject we are indeed perfectly ſatisfied, as every candid reader of the *whole volume* muſt be, that Dr. Grant thinks as we do; but there are many readers leſs candid; and if we had not pointed out the inaccuracy of the expreſſion, the preſbyter of the *true church* would have renewed his charges of *hereſy* againſt us. The volume, however, may be read by all with perfect ſafety, and by ſuch as are deſirous of inſtruction, with benefit; though it contains nothing that is new, nor much that is placed in any ſtriking light, except the explanation of Heb. vii. 3. which is given in the tenth Sermon, and is eminently happy.

To the Sermons is added, in the form of an appendix, a tract, which the author entitles *an Apology for continuing in the communion of the church of England*. This title, as coming from an Engliſh Clergyman, appeared ſingular, and attracted our attention; but when we had peruſed the tract we diſcovered that the author's apology is *not* for his continuing in the communion of the church of *England*, but for his *refuſing* to be in communion with the epiſcopal church in *Scotland*, which we have very high authority for conſidering as herſelf in communion with our church. Dr. Grant we ſuſpect is miſled, as others have been, by the phraſe *Church of England*, which, though a legal, is an *elliptical* phraſe. The church, we hope, is *the Church of God*, which is *eſtabliſhed* in England and Ireland, and may be *tolerated* elſewhere; juſt as the Corinthian ſociety, to which St. Paul wrote, was *not* the church *of Corinth*, but the church *of God*, which was *at Corinth*, though neither *eſtabliſhed*, nor, in the modern ſenſe of the word, *tolerated*. But if the reformed epiſcopal church in Scotland be a part of the church of God, and impoſe no ſinful terms of communion on her members, we apprehend that Dr. Grant and his congregation muſt either belong to her, or be in a ſtate of ſchiſm; for it is obvious that no congregation in *Dundee* can be a part of the *eſtabliſhed church* of England and Ireland. It may be a part of the ſame church of Chriſt which is eſtabliſhed in England and Ireland, and tolerated in Scotland; but it cannot be under the epiſcopal authority of any Engliſh or Iriſh *biſhop*, or ſubject to the ſpiritual *courts* of England or Ireland. Nor by the ſuppoſition ſtated, the epiſcopal

epiſcopal church in Scotland is a part of the ſame church of Chriſt with the eſtabliſhed church of England and Ireland; and Dr. Grant knows well, who ſaid—"Is Chriſt divided?"

But Dr. Grant alledges that the epiſcopal church in Scotland differs widely from the church of England both in principles and in practice. He admits that her clergy have ſubſcribed our Thirty-nine articles; but their ſubſcription, he ſays, is not complete, becauſe they have not ſubſcribed the three articles contained in the thirty-ſixth canon of the church of England. Whether they have ſubſcribed thoſe three articles we really know not; but we know that the thirty-ſixth canon, like all the other canons, relates to the church of England, as ſhe is *eſtabliſhed* by law; that ſubſcription to the Thirty-nine articles is all which the law require of the Scotch epiſcopal clergy; that neither they nor Dr. Grant *can*, in Scotland, obey *all the canons of the church of England;* and that the Scotch epiſcopal clergy could not ſubſcribe the ſecond article in the canon referred to, becauſe they could not ſay with truth, at their ordination, that they were called to the office of deacon or of prieſt by the order of the *realm* of Scotland, which calls only Preſbyterian miniſters to their office. Nay, we have no heſitation to ſay, that if Dr. Grant was ordained deacon and prieſt in Scotland by an Engliſh or Iriſh biſhop, or in England on a Scotch title, and if the ſecond article in the thirty-ſixth canon was literally obſerved by the biſhop, which, on the latter ſuppoſition it muſt have been, he then ſolemnly declared, at his ordination to the office of deacon, what he muſt have been aware was a palpable falſhood.

We are far from thinking that he was ordained in either of theſe irregular ways; but we make the ſuppoſition only to ſhow the abſurdity of contending that there can be no mutual communion between churches which are not governed by the ſame *canons* and *conſtitutions eccleſiaſtical*. Indeed if there could not, Dr. Grant would have found it difficult to conduct himſelf properly in Ireland before the late union of the two churches; for, till that period, the Engliſh and Iriſh canons were very different.

"But the epiſcopal church of (in) Scotland authorizes practices, ſays Dr. Grant, which we cannot approve; and in her liturgy plainly inſinuates doctrines which we do not believe. The things to which I allude are theſe, viz. 1. Prayers for the dead. 2. Mixing water with the wine in adminiſtering the ſacrament of the Lord's Supper. 3. In the preface or exhortation to the prayer for the church in the communion-office, the words

words *militant here in earth* are omitted; as are alſo the commemorative clauſes in the words of diſtribution: *Take and eat this in remembrance*, &c. and *drink this in remembrance*, &c. Theſe laſt words I apprehend are omitted, in conformity with a previous prayer, that *God may vouchſafe to bleſs and ſanctify (with his word and holy ſpirit) theſe his gifts and creatures of bread and wine*, THAT THEY MAY BECOME THE BODY AND BLOOD OF HIS MOST DEARLY BELOVED SON." P. 5.

We have reaſon to believe it to be an incontrovertible fact, that the epiſcopal church in Scotland makes uſe of the Engliſh liturgy without the ſmalleſt variation in any office, except that for the Holy Communion; and though we have examined her communion-office with ſome care, both as it ſtands in the original liturgy authorized by King Charles the Firſt, and as it has been differently arranged ſince that period by the Scotch biſhops, we muſt declare that we found in it neither *authority* nor *inſinuation* for the practice of praying for the dead. This author appeals indeed to *a letter to Norman Sivewright, A. M.*; but unleſs that letter, of which we know nothing, was *the deed of the church*, he muſt be aware that it is of no authority. There have been many divines, and eminent divines of our own church, who have contended for the propriety of commemorating the dead in our prayers, without dreaming of ſuch a place as the Romiſh purgatory; but Dr. Grant would ſurely think the church of England calumniated by him, who ſhould appeal to the private opinions of thoſe men as a proof that ſhe *authorizes* the practice of praying for the dead, or *inſinuates* the doctrine of purgatory.

But the words *militant here in earth*, are omitted in the exhortation to the prayer for the church in the Scotch communion-office, "that, as he ſays in a note, the dead as well as the living may be prayed for." The words are indeed omitted; but the reaſon aſſigned for the omiſſion we ſuſpect to be his own, for we have not found it in any copy of that communion-office which we have ſeen.

But admitting that it may be the true reaſon, is Dr. Grant ſure that every kind of private prayer * for the dead

* If the reaſon aſſigned by him for the omiſſion of the words *militant here in earth* be the true one, it is obvious that ſuch Scotch epiſcopalians as pray for the dead, can pray for them only in *private*; for the *public* prayer *for the whole ſtate of Chriſt's church* contains not one ſentiment that is not in our prayer, *for the whole ſtate of Chriſt's church militant here in earth.*

is ſinful or ſuperſtitious? Nay, is he ſure that he has not often prayed for the dead himſelf? Before he anſwers theſe queſtions, let him conſider attentively what paſſes in his own mind when he thinks of his departed friends, and the day of final retribution. He knows well that there are "interceſſions or prayers which cannot be uttered." Such interceſſions can be nothing elſe than *earneſt wiſhes*; but it is ſurely impoſſible for any good man, and Dr. Grant appears to be a very good man, to think of his departed wife or child, or father or brother, or indeed any one, without *wiſhing moſt earneſtly* that he may find mercy at the tribunal of Chriſt. Prayers for the dead therefore are practiſed by all chriſtians, and are indeed unavoidable; but as the public prayers for the dead, which were offered up in the primitive church, have been perverted from their original meaning by the church of Rome, and are indeed very liable to be miſunderſtood by the ignorant in all churches, they have been properly expunged from the liturgies of the church of England, and from the epiſcopal church in Scotland.

By printing in ſmall capitals the petition that theſe ſacramental elements may become the body and blood of Chriſt, Dr. Grant ſeems to think that ſome opinion or doctrine is *inſinuated* in that petition which the epiſcopal church in Scotland does not openly avow. We will not ſuppoſe him ſo uncandid as to inſinuate on his part that the conceded doctrine is the doctrine of *tranſubſtantiation;* for he knows well that a ſimilar petition made part of the prayer of conſecration in the moſt antient liturgies of the church long before the abſurdity of tranſubſtantiation was thought of; and that it was retained in the firſt reformed liturgy of our own church by thoſe very men, who afterwards ſuffered death, becauſe they *denied* tranſubſtantiation. Nay, he cannot but know that it was laid aſide only to gratify Bucer, Peter Martyr, and other foreign reformers, and that in the very Act of Parliament which ratified the *ſecond* liturgy of Edward VI. the *firſt*, which contained this petition, is called "a very godly order for common prayer, and adminiſtration of ſacraments, agreeable to the word of God, and the primitive church, and very comfortable to all good people deſiring to live in Chriſtian converſation." The petition indeed no more implies the doctrine of tranſubſtantiation, than the words uſed by our Saviour at the inſtitution of the Lord's Supper; for by it the prieſt begs only that God will ſo bleſs the bread and wine that they may become what Chriſt intended them to be.

The

The omiſſion of the commemorative clauſes at the diſtribution of the ſacred ſymbols to the people, cannot ſurely be deemed a matter of importance by any man, who reflects that no form of words is preſcribed for this purpoſe in the New Teſtament; and who knows that different forms have been uſed in different churches, and even in the ſame church at different times. The moſt antient form that we have ſeen directs the prieſt, when he gives the conſecrated bread, to ſay, Σῶμα Χριστῦ; and the deacon, when he follows with the cup, to ſay, Αἷμα Χριστῦ, ποτήριον ζωῆς; and the perſon receiving, to reply to each Ἀμήν. In our firſt reformed liturgy the words directed to be uſed at the diſtribution of the elements were the ſame with thoſe which are in the preſent Scotch liturgy; in our ſecond liturgy theſe words were *omitted*, and what Dr. Grant calls the commemorative clauſes ſubſtituted in their ſtead; but in the review of the liturgy in the reign of Elizabeth, the former words were reſtored and prefixed to the commemorative clauſes, where they have ſtood ever ſince.

But the Scotch epiſcopal clergy mix water with the wine in the adminiſtration of the Lord's Supper! This they may or may not do, for any thing that appears in their communion-office, where there is certainly no order iſſued for ſuch a mixture; but Dr. Grant knows that a little water was added to the wine in every church on earth anterior to the reformation; and that by our own church it was enjoined for ſome years after that era. As the wine uſed by our Saviour was unqueſtionably mixed with water *, the practice is undoubtedly harmleſs, and may be conſidered as emblematical; but it cannot be deemed neceſſary by any man of a ſound underſtanding, who reflects that there is probably a greater proportion of water in any wine that we uſe when unmixed, than there was in the mixed cups uſed by the Jews at their paſchal ſuppers.

Upon the whole it appears to us, that Dr. Grant has no reaſon to continue in a ſtate of ſeparation from the epiſcopal church in Scotland, on account of any of the practices of that church, which, he ſays, he diſapproves; for thoſe practices, admitting them to be exactly ſuch as he has ſtated, are all harmleſs, neither tending to ſuperſtition, nor indicating hereſy. They are not even *impoſed* by the Scotch

* This has been ſo completely proved by Lightfoot as to put it beyond the reach of controverſy. Vide *Opera Omnia, tom.* 1. *p.* 735. *Edit. Roterodami*, 1686.

biſhops

biſhops upon any clergymen officiating in their church; for this author himſelf allows (p. 4.) that he might be permitted in their communion to uſe the Engliſh liturgy in all the offices of the church; and we know that there is one biſhop in Scotland, who, as he was ordained a prieſt in England, continues to uſe, without the ſmalleſt variation, the liturgy of his mother church.

The doctor, however, objects to the uſe of two liturgies in the ſame church as a practice productive of confuſion inſtead of unity; but is he not aware that in the primitive church, where there was no confuſion, each dioceſe had its own liturgy, agreeing indeed in ſenſe, but differing in various expreſſions, from the liturgies of other dioceſes? Is he not aware that if Charles the Firſt had accompliſhed his object, and the church then eſtabliſhed in Scotland had continued on the footing on which his Majeſty had laboured to place her, he would himſelf, when in that part of the united kingdom, have been compelled by law to make uſe of that very liturgy to which he now objects?

We have dwelt longer on this appendix, than its importance perhaps may ſeem to deſerve; but the piety and worth of its author excited in us a ſtrong deſire to point out the fallaciouſneſs of thoſe arguments, by which he ſeems to have reconciled his own mind to a conduct that, we think, cannot be defended, and which we truſt that a lover of truth, as we take Dr. Grant to be, will ſee the propriety of relinquiſhing.

The caſe of chaplains to Engliſh factories in foreign countries, mentioned in the ninth page, bears no reſemblance to that of Dr. Grant, and ſuch other epiſcopal clergymen as officiate in Scotland, in ſubordination to no biſhop; for foreign countries are not ſubject to the King of Great Britain, nor would Popiſh or Lutheran biſhops receive Engliſh clergymen into their communion but on terms very different from thoſe propoſed by the biſhops in Scotland.

As Britiſh ſubjects it is our inclination as well as our duty to ſupport with our utmoſt abilities the religious eſtabliſhments of every part of the united kingdom; as conſcientious members of the church of England we naturally prefer the epiſcopal to the preſbyterian form of church government; but as Chriſtians, deſirous of putting on that charity which is the bond of perfectneſs, we perceive nothing to hinder the epiſcopal church *tolerated* in Scotland from maintaining her own principles, and at the ſame time uniting with the preſbyterian church *eſtabliſhed by law*, to check the progreſs of thoſe torrents of irreligion and fanaticiſm

ciſm which have long diſturbed the peace of ſociety, and threatened both churches with deſtruction. To this good work the Scotch Epiſcopalians muſt, however, lend a very feeble aid, ſo long as they continue divided among themſelves about trifles; and therefore it may become them to weigh well the import of what St. Paul ſays (Rom. xvi. 17, 18.) of the authors of all ſuch diviſions.

ART. V. *The Principles of Moral Science. By Robert Forſyth, Eſq. Advocate.* Vol. I. 8vo. 520 pp. 10s. 6d. Bell and Bradfute, Edinburgh. Longman, &c. London. 1805.

FEW ſubjects of ſpeculation can be more truly intereſting to the human mind, than an inveſtigation of the principles of moral ſcience. Man, not unfrequently, aſſumes to himſelf the peculiar prerogative of being a *rational* animal; but he is, perhaps, yet more accurately characterized by being called a *moral* animal. The more dignified orders of the brutes certainly poſſeſs ſomething nearly approaching to reaſon; but in none of them can we trace any thing reſembling a moral faculty. They are formed blindly to obey the impulſe of every appetite, and every headſtrong principle; while man feels it right to reſtrain, and wrong to indulge, to their full extent, certain powerful propenſities of his nature. To him, therefore, alone, can be applied the attributes of merit and demerit, of virtue and vice; and of him alone can it be ſaid, that he neglects or performs his duty.

It is not then ſurpriſing that the principles of morality ſhould have engaged the attention of inquiſitive men in all ages. Upon this ſubject the celebrated ſchools of ancient Greece exerciſed all their philoſophical ingenuity. Their ſucceſſors among the Romans were not leſs ardent in the ſame field of inquiry; nor have the moderns ceaſed to labour aſſiduouſly on this intereſting topic. Yet it is certainly ſomewhat ſurpriſing that upon a ſubject of this nature, which appears ſo completely to lie within the ſcope of common obſervation, ſo great a diverſity of opinion ſhould have prevailed.

If we conſult the writings of the celebrated philoſophers of antiquity, we ſhall find nearly as many different opinions concerning the principles of morality, as there were different ſects or ſchools. A Platoniſt, a Peripatetic, a Stoic, and an

an Epicurean, will each aſcribe our moral approbation to a different ſource. If we have recourſe to the moderns, our perplexity, inſtead of being diminiſhed, will be increaſed. A diſciple of Hobbes will inform us that morality is nothing more than a ſtrict obedience to the laws of the land. A diſciple of Mandeville, of Hume, or of Helvetius, will maintain, that the moral man is he who takes the beſt care of his own intereſt; while a follower of Shaftſbury or Hutcheſon will diſclaim every kind of morality, but that which ſprings from pure benevolence. One philoſopher will tell you that morality conſiſts in acting according to right reaſon, and the eternal fitneſs of things: another will not condeſcend to place it on any other footing than an implicit obedience to the direct will of God.

It is remarked by Dr. Butler, in his Analogy, as a thing not a little ſingular, that while men have ſettled, with remarkable preciſion, the laws by which the planets are retained in their orbits, and are made to revolve with order and harmony in their ſtated courſes, they are unable to ſettle the principles by which their own actions are governed; or the motives by which they are guided in their moſt important and intereſting concerns. Among the various reaſons that might be aſſigned for this curious fact, there is one which has, doubtleſs, no ſmall ſhare in producing the effect. When men are engaged in enquiries which are merely ſpeculative, they are not liable to be miſled by paſſion or interest. The deſires and emotions are completely ſtilled, and reaſon is allowed to take an unbiaſſed view of the various ſides of the queſtion. But when the active principles of human nature are the object of inveſtigation, the feelings of the enquirer are powerfully intereſted: he himſelf becomes a party in the queſtion at iſſue; and he is but too apt to exhibit his ſubject through that peculiar medium which is beſt ſuited to his own views. It is thus that, in the ſyſtem of one philoſopher, man is degraded into a merely ſenſual and ſelf-intereſted being; while, in the ſyſtem of another, he is exalted to the rank of a demigod.

Among the various paſſions and feelings by which men are in danger of being biaſſed in conducting ſuch enquiries, there is one of very notorious influence, that is, the love of ſingularity. Many a paradox in morals, and we may add, in metaphyſics, and even in phyſics, have ſprung from this ſource alone. The ſect of the Sceptics has probably been guided by this principle, much more than they are themſelves aware, or at least than they would be willing to

avow; and many a dangerous opinion has been broached, from no other motive, than a deſire of appearing ſuperior in ingenuity to the ordinary run of men, and of being free from all the contamination of vulgar prejudices. We are inclined to think, that the preſent author is among the number of thoſe who ſeek after the fame ariſing from the invention of an ingenious paradox: and that ſome of the opinions which he has brought forward, are not ſo much the reſult of conviction, as of a deſire to ſay new things upon an old ſubject. What theſe opinions are, and by what arguments they are ſupported, we ſhall now proceed to examine.

This firſt volume of Mr. Forſyth's Principles of Moral Science is divided into three parts. The firſt is intitled, "General Principles," the ſecond, "Of the Private Duties of Men," and the third, "Of Religion." The ſubject of Man's Public or Social Duties is probably reſerved for another volume. The firſt chapter of the firſt part is intitled, "Of the ultimate Object of Human Purſuit;" and here we find the author at once advancing his claims to a very important diſcovery. If we are to give credit to his profeſſions, he has completely ſucceeded in detecting the ſtumbling-block, which ſtood in the way of all former enquirers into this ſubject; and has been ſo fortunate as to diſcover the clue which can alone ſucceſsfully lead us through the labyrinth.

"The general opinion," ſays Mr. Forſyth, "upon the ſubject is this, that the great object which nature and reaſon teach men to purſue in this world, is felicity or happineſs*; meaning by happineſs a continual ſucceſſion of pleaſing thoughts, emotions, and ſenſations. This opinion was entertained by all the ancient philoſophers, although they differed widely about the beſt means of purſuing happineſs. This opinion has alſo been entertained by the ableſt, or at leaſt the moſt popular modern writers; but they have endeavoured to engraft upon it a ſyſtem of univerſal benevolence, and have aſſerted, that the great object of every man's purſuit ought to be, to promote the individual and general happineſs of the human race. According to this ſyſtem, therefore, that action is the beſt which produces, or has a tendency to produce, the greateſt portion of felicity in the world; and that action is the worſt which produces, or has a tendency to produce, the greateſt portion of miſery." P. 3.

* Query, In what do theſe differ? *Rev.*

This doctrine, that *felicity or happineſs* is a deſirable thing, and that the practice of benevolence is commendable, by no means pleaſes Mr. F.; on the contrary, he treats it as a mere vulgar error. The following is the ſingular dogma which he wiſhes to ſubſtitute in its ſtead.

"It appears to me," ſays he, "that the great object which the human race ought to purſue, and the attainment of which they ought to regard as the buſineſs of their lives, is not to produce happineſs, pleaſure, or felicity in themſelves or others; but that, on the contrary, the end for which they were formed, and which alone they can purſue with ſucceſs, is the improvement of their whole intellectual faculties, whether ſpeculative or active. In one word, it is the buſineſs of man, in this world, to endeavour to become an excellent being, poſſeſſing high powers of energy and intelligence. This is his chief good; and ought to be the great and ultimate object of his purſuit, to which every other conſideration ought to be ſacrificed." P. 9.

This is certainly a very original diſcovery. All men, it ſeems, from the creation of the world to the preſent day, have been ſeeking after that which it is contrary to their very nature, and to the intention of their Creator, that they ſhould deſire. For that all men, ſince the creation of the world, have been ſeeking after happineſs, according to their ſeveral views of it, is a fact too notorious to admit of a doubt; and that they will continue to do ſo, notwithſtanding the arguments of Mr. Forſyth, may be very ſafely aſſumed as certain. For what is meant by happineſs? Nothing more than a ſtate of poſitive enjoyment; or a condition, preferable in ſome certain particulars, to all other conditions. While, therefore, man is capable of diſcerning pleaſure from pain; while it is the impulſe of his nature to ſeek after what is agreeable, and to ſhun what is evil; happiness muſt be the great object of his wiſhes, and of his conſtant purſuit. He may indeed form a very falſe eſtimate of that which conſtitutes happineſs: and he may eagerly ſeek after objects which are very far from contributing to his true enjoyment; but it is impoſſible for a rational being to form any other deſire than that of being happy; and it is the buſineſs of the ſound moraliſt to point out wherein true happineſs conſiſts, and the moſt probable means of attaining it. As to the "high powers of energy and intelligence," which Mr. Forſyth recommends, as the only rational object of human purſuit, the true value which theſe powers poſſeſs in the ſcale of our acquirements, may be fairly aſcribed to the influence which they have on our happineſs,

and the fortitude with which they enable us to bear the diſappointments and misfortunes of life.

It is natural to aſk, by what weighty arguments has Mr. Forſyth ſupported his new and very ſingular tenet? Here, however, we find nothing but the old complaint, that perfect happineſs is unattainable in this world. Neither riches, power, nor pleaſure, he finds, ſuffice to make a man happy: pain, diſeaſe, diſappointment, and death, are continually thruſting themſelves in the way of expected felicity. Mr. Forſyth, indeed, is candid enough to allow that other authors have anticipated him in this complaint. "Three books," ſays he, "have been written, to demonſtrate that happineſs cannot be attained in this world. Theſe are Eccleſiaſtes, by Solomon, king of the Jews; Candide; or, the Optimiſt, by Voltaire; and Raſſelas, by Dr. Johnſon." Note, p. 11. To this ſingular enumeration the author's reading might, no doubt, have enabled him to add other authorities. But is he prepared to prove that, "high powers of energy and intelligence" are more liberally beſtowed upon men, or are of more eaſy attainment, than happineſs? We apprehend not; and we think it would be ſufficiently eaſy to prove, that perfection of this kind is juſt as inconſiſtent with our preſent condition, as perfection of felicity.

In ſome of the remarks which follow, Mr. Forſyth is rather more original.

"It is a ſingular truth," ſays he, "that the degree of happineſs which nature beſtows upon us, cannot be increaſed by our exertions. The European merchant, who lives in a palace ſurrounded by luxuries, but whoſe wants have increaſed with his riches, has little reaſon to boaſt of ſuperior felicity to what the Hottentot enjoys in his hut, in the midſt of his cows and his ſwine."—"Cato, who laboured unſucceſsfully to preſerve the freedom of his country, was probably no happier than Cæſar who overturned it; and there is little doubt, that a profligate, poſſeſſed of health and thoughtleſs vivacity, is as happy a being as Newton, embracing the univerſe in his ſublime conception; and is far happier than the virtuous elder Brutus, when avenging his country of the crimes of his own children." P. 12.

In this laſt example we luckily find Mr. Forſyth departing a little from his own principle, and admitting that it is poſſible for one man to be ſomewhat happier than another:—the thoughtleſs profligate he conceives to be *far happier* than the virtuous elder Brutus puniſhing his guilty children. Be this the caſe or not, it is enough for our preſent purpoſe that human happineſs admits of degrees; and we certainly think

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it does, whatever Mr. Forſyth may have advanced in ſupport of the oppoſite tenet. We cannot help cheriſhing the notion, that our happineſs depends very much upon ourſelves; and that a man who, like Newton, at the ſame time that he leads an innocent life, is able to delight and inſtruct the human race, by the ſublimeſt diſcoveries in ſcience, is not only a happier being than the thoughtleſs profligate, but much happier than the generality of the human race. We are likewiſe inclined to adhere to the prejudice, vulgar though it may be, that the purſuit of happineſs is a very rational employment, and that the beſt thing that man can do in his preſent condition, which we all know is very imperfect, is to endeavour to be as happy as he can.

To this firſt chapter of his work, Mr. Forſyth has annexed an appendix, intitled, "Remarks on the book of Job." It appears to be his intention, "in this ſingular example of theological criticiſm," to prove that this ancient compoſition ought to be added to the "three books which have been written to prove, that perfect happineſs is unattainable in this world."

The ſubject of the ſecond chapter is ſcarcely leſs important than that of the firſt, for it treats "of the qualities which conſtitute moral perfection." Mr. Forſyth's ſentiments on this ſubject may be gueſſed, from what has been ſtated of his opinions concerning "the ultimate object of human purſuit." They are expreſſed as follows: "Intellectual excellence, or the perfection of the human mind, conſiſts of the two following qualities; firſt, of a capacity to think, or to judge clearly; and ſecondly, of a capacity to act vigorouſly." P. 39. This is certainly confining human excellence within a very narrow ſphere; and aſſigning for it a criterion, which would lead to concluſions, at which, probably, the author himſelf would be ſtartled. We apprehend, that according to this definition of human perfection, the preſent Emperor of the French, and his coadjutor Talleyrand, muſt be conſidered as two of the moſt perfect characters that ever exiſted; for they have both given very convincing, and rather melancholy proofs of their capacity to judge clearly, and to act vigorouſly. Two other chapters follow, which treat "Of former ſyſtems of morality," and "Of the diviſion of moral duties." Such are the ſubjects which Mr. Forſyth diſcuſſes in his firſt part, under the title of "*General Principles;*" although, as we have juſt ſeen, ſome of the moſt new and peculiar doctrines of his work are there handled. Neither is it quite according to the ordinary uſage of language, to call an ex-

amination of the various ſyſtems of morality, a *general principle;* or, to give that name to a diviſion of our moral duties.

Mr. Forſyth, in the laſt chapter of his firſt part, having adopted the uſual diviſion of moral duty into private duty, religious duty, and ſocial duty,—or, as it is otherwiſe expreſſed, into the duties we owe to ourſelves, thoſe we owe to God, and thoſe we owe to our neighbours,—proceeds in his ſecond part to treat of the private duties of men. We did not, however, expect to find the firſt chapters of a diviſion ſo intitled, treating of "the human underſtanding, and its ſubordinate faculties," "of imagination," "of arrangement, and the formation of languages," "of taſte," &c. &c. In ſhort, the author now lays aſide his profeſſed character of a moral philoſopher, and takes a wide excurſion into the thorny regions of metaphyſics. He gives us what he conſiders, no doubt, as a complete analyſis of the powers of the human underſtanding, or a ſyſtem of intellectual ſcience, by way of parentheſis, in the body of a work on morality. This would ſurely be conſidered as a very blameable want of unity in any common performance, but it may be more ſuitable to the work of Mr. Forſyth, as that author has choſen to confound intellectual with moral excellence, wiſdom with virtue, and vigour of underſtanding with benevolence of heart.

But let us proceed to examine whether Mr. Forſyth is as well qualified to ſhine in the field of intellectual ſcience, as he has proved himſelf to be in the department of morals. Here too he is ſo fortunate as to diſcover at his outſet, that former enquirers have been as much in the dark, as he has ſhown them to be in their conception of the ultimate object of human purſuit.

"It has been uſual," ſays he, "with metaphyſicians, or thoſe who attempt to inveſtigate the qualities of intelligent beings, to conſider the human mind as a very complex organ. They repreſent it as poſſeſſed of various faculties altogether diſtinct from each other. Thus they conſider the underſtanding or judgment as one faculty; the imagination as a different faculty; the powers of taſte for what is beautiful, of moral perception, and of abſtraction; as altogether diſtinct faculties in themſelves, and ſo implanted by nature for different purpoſes." P. 55.

This, it ſeems, is not a juſt account of the matter; for, according to this author,

"The human mind conſiſts of three powers or faculties; ſenſation, memory, and underſtanding. The powers of ſenſation and

and memory are of a ſecondary nature, and ſubordinate to the underſtanding; or, rather, the underſtanding alone ought to be regarded as the mind or intellect; memory and ſenſe being merely organs with which it is furniſhed for the acquiſition of knowledge, and the exertion of its powers in its preſent ſtate." P. 55.

If this paſſage has any meaning, it would run, in plain Engliſh, nearly as follows; "The human mind, otherwiſe called the *underſtanding*, conſiſts of three powers or faculties; ſenſation, memory, and *underſtanding*. The faculties of ſenſation and memory are not faculties, but merely organs for the acquiſition of knowledge," &c. &c. This is, indeed, a precious example of Mr. Forſyth's *capacity to think clearly*, or of *the energy of his intelligence;* and, no doubt, places the arrangement of the faculties of the human mind in a very diſtinct and ſatisfactory point of view. Former philoſophers have laboured aſſiduouſly in this branch of enquiry; and have given reſults conſiderably differing from each other. The ancient Peripatetics were inclined to reſolve all the faculties of the human mind into modifications of *ſenſation* alone; taking it for granted, that "nihil eſt in intellectu quod non fuit prius in ſenſu." The modern French metaphyſicians have ſhown a great partiality to this doctrine; which ſome of them, and particularly Condillac, have been inclined to exhibit as a new diſcovery of their own. Mr. Locke thinks it neceſſary to have recourſe to another original intellectual faculty, in addition to ſenſation, viz. reflection; and Dr. Reid, leſs biaſſed by the rage of ſimplifying than any of his predeceſſors, is content to treat, as ſeparate faculties of the mind, or underſtanding, the powers of perception, ſenſation, memory, conception, abſtraction, judgment, &c. &c. Strange as it may appear, the preſent author, although in the above quoted paſſage he firſt reduces the powers of the underſtanding to three, and afterwards to one, viz. the underſtanding itſelf; yet when he comes to treat of his ſubject in detail, conſiders in ſucceſſion, not only the faculties, or as he calls them, the organs of memory and ſenſation, but alſo the faculties of judgment, reaſoning, imagination, arrangement, (or abſtraction) taſte, &c. We know not how he can excuſe himſelf here, unleſs by the old apology—

Video meliora, proboque, deteriora ſequor.

One other notable example of Mr. Forſyth's talents for claſſification deſerves to be noticed, before we proceed to other matters. "The human underſtanding, or intellect," ſays he, "conſiſts of two powers or faculties; perception and voluntary powers or will." P. 60. We had before

been told that the mind or underſtanding conſiſts of three powers or faculties, ſenſation, memory, and underſtanding; and now we are told that the underſtanding conſiſts of two faculties different from all theſe; viz. perception and voluntary power. This is, indeed, "confuſion worſe confounded." Almoſt every writer on the human mind, ſince the days of Ariſtotle, has diſtinguiſhed the power or powers of the underſtanding from thoſe of the will;—the intellectual powers of man, from his voluntary or active powers. But this diſtinction is by no means thought neceſſary by Mr. Forſyth; the will, according to him, is not a thing different from the underſtanding, but a conſtituent part of it; "Theſe two qualities or faculties of perception and voluntary powers or will," he tells us again in his 61ſt page, "conſtitute the underſtanding or intellect; and with the aid of the ſubordinate faculties of ſenſation and involuntary memory, they form what is called the mind of man."

It would be a painful taſk to follow Mr. Forſyth, ſtep by ſtep, throughout his details concerning the various modifications of man's underſtanding and will, his intellectual capacities, his appetites, affections, and paſſions. The ſame talent for confounding things eſſentially diſtinct, miſapplying names, and mangling opinions, is every where conſpicuous. The appetites are ſometimes called ſenſes, ſometimes ſenſations, p. 58; and they are ſtated to differ in nothing, but in degree, from the affections and paſſions, p. 202. But the moſt admirable of all Mr. Forſyth's novelties is, the diſcovery of a *new paſſion*, which had entirely eluded the reſearches of all preceding metaphyſicians; this is the *paſſion for reforming the world!* There is ſome apology, however, for the blindneſs of former philoſophers; for Mr. Forſyth allows of this newly-diſcovered paſſion, that "at times" it remains dormant for ages; but when kindled into action, "it ſeldom fails to alter the whole face of ſociety." P. 284.

The 3d and 4th chapters of this ſecond part, which treat of language, and of taſte, demand ſome notice, before we proceed to the final diviſion of the volume. We are very happy, that as we have found much to blame, we have alſo found ſomething to commend in Mr. Forſyth's performance. The difficult ſubject of philoſophical Grammar, and the natural origin of thoſe different claſſes of words, which are found to pervade all languages, he has treated with conſiderable ingenuity and ſucceſs. The following is, perhaps, the moſt favourable ſpecimen, both of Mr. Forſyth's ſtyle, and of his philoſophical talents, that the whole work furniſhes.

"Language

"Language is the moſt diſtinguiſhing accompliſhment of man; and an accurate acquaintance with its principles is a more important ſpeculative duty than is generally ſuppoſed. Being the medium by which, in this world, minds hold intercourſe with each other, and reciprocally communicate knowledge; ignorance of its nature has given riſe to very groſs errors, and even to great moral calamities, of which I ſhall now take notice.

"The ſimpleſt form or branch of language, as already ſtated, is that by which particular words or appellations are made to repreſent particular objects. This ſimplicity has induced mankind, whenever it was poſſible, to give the form of names, or ſubſtantive nouns, to their expreſſions. I have already mentioned, that not only claſſes of objects have been treated in this way, by the contrivance of ſuch words as a tree, a houſe, an animal; but alſo that adjective nouns, or words expreſſive of the difference between objects, have received this form by the invention of ſuch words as goodneſs, juſtice, wiſdom, and others of a like nature. Even verbs, or words expreſſive of action, have been converted into the form of ſubſtantive nouns or names; by means of ſuch words as motion, life, duration, exiſtence, extenſion, for the ſake of enabling us to talk in a ſhort and ſimple manner of claſſes of exertion, without alluding to any particular exertion.

"Very extraordinary effects have ariſen from this practice of converting all words into the form of ſubſtantive nouns or names. As ſubſtantive nouns or names were originally uſed to denote particular exiſting objects, a notion gradually crept into men's minds, that all words, bearing this form, muſt repreſent particular objects actually exiſting in nature. The poets made a notable uſe of this notion. They amuſed their hearers or their readers by repreſenting the words war, wiſdom, love, revenge, and others, as beings endued with intelligence, and as performing an important part in the buſineſs of this world. War was a terrible being, who ſtirred up ſtrife between nations, and preſided over battles. Wiſdom was a beautiful virgin clothed in armour, who ſprung from the brain of Jupiter, the father of Gods and men. Thus the poets perſonified all the moſt remarkable of thoſe ſecondary ſubſtantive nouns, which had been formed from adjective nouns or verbs, or had been adopted as names of claſſes of events; and thus they truly gave

to airy nothing,
A local habitation and a name.

"Had matters been carried no farther, little harm would have enſued. But mankind began gradually to believe that the entertaining and marvellous ſtories told them by their poets about theſe fictitious beings were all true. Artiſts flattered this popular deluſion, by producing beautiful pictures and ſtatues of thoſe creatures of imagination. Temples were at laſt built to their honour; prieſts were conſecrated;

conſecrated; a ſyſtem of ſuperſtitious idolatry baniſhed from the human mind all diſcernment of truth: and the people worſhipped mere vocables [words] under the figure of beautiful paintings and ſtatues of male and female deities.

"The deluſion, under a different form, reached the philoſophers themſelves. Suppoſing that every word which bears the form of a name or ſubſtantive noun, muſt repreſent a particular object, it became a very puzzling queſtion, what particular object we ſpeak of when we uſe ſuch words as a tree, goodneſs, motion? or what idea is preſent to the mind when we think of a tree, or of goodneſs in general, and not of any particular tree, or particular example of goodneſs?

"The Platoniſts ſuppoſed that there are certain uncreated eſſences of things, which exiſted from all eternity in the Divine Mind; and that theſe eſſences are the objects of thought, or the things ſignified by general terms.

"The followers of Ariſtotle believed the exiſtence of ſomething like the Platonic eſſences, which they called *ſubſtantial forms*; which they ſaid are continually flying off from all bodies, and which form the objects of thought, when we uſe general expreſſions.

"At laſt, during the dark ages, there aroſe a new ſect of philoſophers, led by Peter Abelard, whoſe misfortunes have been rendered intereſting by the talents of Mr. Pope. The followers of this new ſect aſſerted, that when we think of a general term, we think only of the term or word itſelf. They were called [Nominaliſts], in oppoſition to the followers of Ariſtotle and Plato, who were called [Realiſts]. The Nominaliſts were nearly in the right; for when we think of the number nine, in general, without thinking of any ſet of objects in particular, it is obvious that we do not think of any object that exiſts in nature, but merely of a word which may be uſed to avoid a tedious enumeration of particulars. If at any time we proceed farther than this, it is only to recollect ſome of the particular objects that we ſuppoſe the ſpeaker to include under the general term, that we may be the more certain of his meaning. Thus when a tree in general is ſpoken of, without reference to any particular tree, we ſatisfy ourſelves with calling into the memory an indiſtinct image of a trunk and branches." P. 116.

We are compelled to ſay, that in his diſquiſitions concerning taſte, Mr. Forſyth is by no means ſo ſucceſsful as in what he has advanced concerning the origin of abſtract and general terms. This, indeed, muſt be acknowledged to be a difficult ſubject, but conſiderable light has been thrown upon it by late writers. We did not, therefore, expect to find, in a modern diſquiſition on the philoſophy

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of mind the exploded doctrine, that the *beautiful in objects of taſte* ariſes from their fitneſs for their ſeveral ends, or perfection in their reſpective kinds.

"On examining the various objects of taſte," ſays this author, "it will be found that what is called their beauty is only another name for their perfection. It conſiſts of [in] the ſkill and energy, or [in] the degree of intellectual excellence, that appears diſplayed on any occaſion, or in the formation of any object. An object is called beautiful when it is excellent of its kind, or when a high degree of wiſdom appears to have been exerted in its production." P. 134.

Had this author ſtudied Mr. Burke, as every writer on the ſubject of taſte certainly ought to do, he would have found in that accompliſhed ſcholar's Eſſay on the Sublime and Beautiful, a complete refutation of the doctrine which he here ſupports. "The ſtomach, the lungs, the liver," obſerves Mr. Burke, "are incomparably well adapted to their purpoſes, yet they are far from having any beauty. According to the principle of fitneſs, or perfection in its kind," he obſerves, "that the wedge-like ſnout of the ſwine, with its tough cartilage at the end, the little ſunk eyes, and the whole make of the head, ſo well adapted to its offices of digging and rooting, would be extremely beautiful. The great bag hanging to the bill of a pelican, a thing highly uſeful to this animal, would likewiſe be a beauty in our eyes. The hedge-hog, ſo well ſecured againſt aſſaults by his prickly hide, and the porcupine, with his miſſile quills, would be conſidered as creatures of no ſmall elegance. Yet while we refuſe beauty to theſe, we uniformly aſcribe it to the brilliant plumage of the peacock, and the elegant form of the dove; although we do not diſcover the purpoſes which theſe are calculated to anſwer."

Mr. Forſyth, indeed, has ſufficient hardihood to abide by all the conſequences of his hypotheſis; and, with true knight-errantry, to maintain the beauty of every thing which may be ſaid to poſſeſs a fitneſs for its particular end.

"Almoſt every art of every kind," ſays he, "however homely its object may be, is, in ſome reſpects, to be conſidered as a fine art; inaſmuch as its productions are, in certain circumſtances, accounted beautiful. We every day hear of beautiful chairs, tables, broad-cloth, carts, ploughs, coaches, and, in ſhort, whatever is employed for utility or pleaſure, at times receives this appellation. Mathematicians tell us of beautiful demonſtrations; and anatomiſts talk with great eaſe of *elegant* and *beautiful* anatomical preparations. Even a dunghill may, perhaps,

perhaps, appear beautiful in its proper place and ſeaſon; and an intelligent agriculturiſt would probably regard a farm-yard in which *it* ſhould be wanting, as deformed and defective on that very account." P. 129.

This is altogther unanſwerable;—if Mr. Forſyth is a ſerious admirer of the beauty of a dunghill, it would be as fruitleſs to endeavour to reaſon him out of his liking, as it was with that young man mentioned by Sterne, who took it into his head to fall in love with his grandmother. In ſuch a deſperate caſe as this, it may indeed be ſaid—"De guſtibus non eſt diſputandum."

Mr. Forſyth carries his faith in the charms of fitneſs farther than, we believe, it was ever carried before; for it ſerves him not only to account for our approbation of the beautiful, but likewiſe for the pleaſure with which we view thoſe objects called ſublime. "If," ſays he, "the excellence of an object is uncommonly great, ſo as to require a conſiderable effort to diſcern its whole worth, and all the ſkill and power which are manifeſted by means of it, ſuch an object is ſaid to be more than beautiful—it is ſublime." P. 135.

We had always been taught to conſider the qualities of beauty and ſublimity as things eſſentially different, nay even oppoſites in their nature; and for this opinion we have no contemptible authority, namely, that of Mr. Burke himſelf, who thus contraſts the beautiful and the ſublime. "Sublime objects," ſays he, "are vaſt in their dimenſions, beautiful ones comparatively ſmall: beauty ſhould be ſmooth and poliſhed; the great, rugged and negligent; beauty ſhould ſhun the right line, yet deviates from it inſenſibly; the great, in many caſes, loves the right line, and when it deviates, it often makes a ſtrong deviation; beauty ſhould not be obſcure, the great ought to be dark and gloomy; beauty ſhould be light and delicate, the great ought to be ſolid and even maſſive." All theſe diverſities, however, are overlooked by Mr. Forſyth, in his fondneſs for confounding together things of oppoſite qualities. But, we truſt, it is altogether unneceſſary to waſte time in expoſing the abſurdity of ſuch a view of the ſubject.

We haſten to take notice of the third and laſt part of Mr. Forſyth's work, which treats of Religion, or duty towards God; the claſs of ſocial duty being reſerved as matter for future lucubration. We are ſorry that we cannot praiſe Mr. Forſyth's theology any more than his morality: for, on both ſubjects, we conceive his opinions

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to be equally irreconcileable with truth, and hoſtile to the beſt intereſts of the human ſpecies.

Having, in the firſt chapter of this part, declaimed againſt the pernicious effects of ſuperſtition, or enthuſiaſtic devotion, the author proceeds, in chapter 2d, to examine the arguments for the exiſtence and attributes of the Deity. Mr. Forſyth argues ſtrenuouſly for the exiſtence of a ſupreme firſt cauſe, and ſtates, fairly enough, the common reaſonings in ſupport of that great truth: but when he proceeds in the next place to "conſider the character or peculiar qualities" of the Supreme Power, we are compelled to exclaim, his God is not our God. The rule by which he guides himſelf in this inveſtigation is, "to aſcribe no quality or characteriſtic to the Supreme Intelligence that does not appear in his works; and, at the ſame time, to aſcribe to him every quality that he has actually diſplayed in them. P. 370. And to this rule no reaſonable exception can be taken. But what is the reſult of his inveſtigation, guided by ſuch a principle? 1ſt. From the unity of deſign every where manifeſted in the works of nature, we may certainly infer the *unity* of the artiſt. 2dly. From the invariable operation of the original laws of nature we may conclude, that "one of the moſt remarkable circumſtances in the characters of the Maker of the world is, the ſtedfaſtneſs of his exertions, and the unchangeableneſs of his purpoſes. 3dly. Another of the qualities of the Supreme Mind appears to be the love of variety. 4thly. The Deity is omniſcient and omnipreſent. But 5thly, "It is evident," according to our author, "that what we call the benevolent affections, which ariſe in us from the habitual remembrance of pleaſures enjoyed in ſociety, cannot belong to his nature."—"The production of intelligence in his creatures is always his principal aim, to which their pleaſures are continually ſacrificed. What we call goodneſs or benevolence, therefore, cannot be regarded as a primary or ruling principle of action with the Deity, nor can it, perhaps, be ſaid with propriety, that he loves his creatures." P. 370.

In what he has here written, Mr. Forſyth has certainly forgotten the wiſe admonition of Seneca—"Debemus diſputare verecundè de natura Deorum, ne affirmamus aliquid temerè." He likewiſe differs very much from that philoſopher in his ſentiments concerning the benevolence of the Supreme Power. "Quis eſt," ſays Seneca, "qui non ſenſerit munificentiam Deorum? Nemo eſt expers beneficiorum cœleſtium: nemo eſt, ad quem non aliquid manaverit ex fonte illo Benigniſſimo." (De benef. c. iv. 4.) We are much

much more inclined to ſubſcribe to the doctrine of the ancient than of the modern moraliſt; and it were very eaſy to ſupport our opinion by the moſt weighty authorities, as well as arguments, did there appear to be any neceſſity for it.

In the two following chapters Mr. Forſyth treats "of the connection between the Deity and the univerſe;" and he ſtates it as his opinion, that the Deity "may not only have originally contrived and put in motion the univerſe, but he may ſtill be the preſerver of it, and the energetic or immediate cauſe and producer of all its movements." The connection between the Deity and the univerſe he afterwards ſtates to be "that of cauſe and effect;" and this active energy of the Deity he extends, not only to the material phænomena, or changes of the univerſe, but alſo to every operation of man, whether corporeal or mental: ſo that Mr. Forſyth is a ſtrenuous advocate for the doctrine of neceſſary agency. Upon this difficult ſubject, neither our limits nor inclination allow us at preſent to enter, only we may ſafely aſſert that Mr. Forſyth has not thrown any new lights upon the queſtion; nor advanced any arguments in ſupport of the neceſſarian hypotheſis, which have not been again and again ſatisfactorily refuted.

The 5th chapter treats "of the duties of religion," which, according to the ſyſtem of this author, are compriſed within a very narrow compaſs, and conſiſt in little more than a juſt conception of the nature and intentions of the Deity. Chapter 6th compares different religions together; and chapter the 7th and laſt, treats of the important queſtion concerning a future ſtate of exiſtence. Many of the arguments which are uſually adduced in ſupport of the ſoul's immortality, ſuch as that derived from the ſoul's immateriality, from the ſtrong deſire of future exiſtence implanted in the human breaſt, from the juſtice and benevolence of the Deity, are deemed perfectly nugatory by Mr. Forſyth; but at the ſame time he thinks there can be no doubt that the ſoul is immortal, becauſe it has a tendency to conſtant improvement.

"As the actions," ſays he, "of the ſkilful being who contrived the univerſe, cannot be vain, nor his projects fruitleſs, as he will not begin a work without bringing it to a ſucceſsful concluſion,—it is evident that the progreſs of man in improvement muſt and will go on; and as, by the nature of the human underſtanding, that progreſs can never come to a period, ſo neither will the exiſtence of man ever come to a termination." P. 486.

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"Our only reaſon," he ſays afterwards, "for believing that the exiſtence of man will never terminate, is becauſe he poſſeſſes talents capable of perpetual improvement, and becauſe it is irrational to ſuppoſe that theſe talents would have been beſtowed in vain." P. 489.

Having thus *ſatisfactorily* eſtabliſhed the ſoul's immortality, Mr. Forſyth proceeds to enquire into the nature of its future ſtate of exiſtence: and we find his ideas concerning eternity, like moſt of the other articles of his faith, to be of a very peculiar nature. This boon, he thinks, awaits only a favoured few of the human race.

"Some minds," ſays Mr. Forſyth, "are too undiſcerning to perceive the value of intellectual improvement. Other minds become ſo deeply enamoured of certain purſuits, peculiar to their preſent ſtate, that they will be unable to burſt through the fetters of habit, and to engage in the ſtudy of what is good and excellent in the works of their Maker. Theſe minds, having no employment in which to occupy themſelves, would exiſt hereafter in vain; and ſuch is the conſtitution of mind, that if it is not employed, it ſinks into thoughtleſſneſs, and loſes its intelligent character. But thoſe minds that engage in the purſuit of intellectual improvement, or in the ſtudy and diffuſion of ſcience, when they remove from this world, will find themſelves only placed in a better ſituation for advancing ſucceſsfully in their career. Their employment cannot come to an end, for it is infinite*; and their minds will continue for ever to become ſtill more active, more diſcerning, and more enlarged." P. 505.

This is, indeed, a very comfortable creed for a man of Mr. Forſyth's intellectual capacities: and we need not wonder that he ſhould exultingly exclaim, "It is no mean prize then that awaits the lovers of Wiſdom. She is lovely in herſelf, and worthy of all regard and purſuit; but ſhe is not given to man as a bride without a dowry. The poſſeſſion of her communicates no leſs than immortal life."—In pure friendſhip, however, we would recommend it to Mr. Forſyth to be cautious how he acts upon theſe principles, leſt the Wiſdom which he woos ſhould turn out to be but a ſlippery jade, or ſhould trick him of the dowry on which he has fixed his ſanguine hopes.

To this final chapter is annexed an appendix, intitled, The Viſion of Hyſtaſpes, wherein are exhibited, the author's

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* A fine ſpecimen of reaſoning *in circulo*. *Rev.*

peculiar

peculiar notions of the future exiſtence of the ſoul, after he manner of an Eaſtern Apologue. A viſion, at the end of a ſyſtem of morality, is rather an unuſual appendage; but in the preſent inſtance it not unaptly typifies the very viſionary nature of the author's doctrines.

Thus have we endeavoured to analyze Mr. Forſyth's Syſtem of Moral Science, which, as our readers will have perceived, contains within it a ſyſtem of intellectual ſcience, and of natural theology beſides. On all theſe ſubjects his opinions appear to us to be little better than a tiſſue of ſelf contradictory, and indigeſted ſophiſms; equally ill calculated to advance the knowledge, or to promote the intereſts of mankind. With reſpect to Mr. Forſyth's ſtyle it is neither obnoxious to much cenſure, nor entitled to high commendation! It would be ſufficiently eaſy to point out ſeveral ſlips, and inaccuracies of expreſſion; but our readers will be enabled to appreciate its merits from the ſpecimens which we have had occaſion to ſelect; as theſe have afforded us the opportunity of correcting ſome improprieties of ſtyle, and even ſome pretty ſtriking ſoleciſms or inconſiſtencies in the ſenſe.

ART. VI. *Memoirs of the Medical Society of London.* Vol. VI. 8vo. 622 pp. 12s. Longman, Hurſt, Rees, and Co. London. 1805.

THE fifth volume of theſe Memoirs was publiſhed, we obſerve, in the year 1799 *; the interval therefore between the publication of that, and of the preſent volume, is greater than between any of thoſe that preceded. The opportunity this has given the Society of ſelecting ſuch papers, as were moſt deſerving attention, ſeems not to have been neglected.

The firſt article, by Dr. William Falconer, contains, *a ſketch of the ſimilarity of antient to modern opinions and practice, concerning the morbus cardiacus.* This the writer ſhows to be the *ſlow nervous fever* of Huxham, the *typhus nervoſus* of Sauvage, &c. We have then the deſcriptions of the diſeaſe, in two columns, in the firſt from the ancients, principally from Aretæus; in the other from Huxham, Home, Wall, Sauvages; then the mode of treatment in the ſame

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* See Brit. Crit. vol. xv. p. 356.

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way; and it is curious, as well as pleaſing to obſerve, how near the preſent practice, in this diſeaſe, approaches to that of Aretæus, who, among other things, recommends waſhing the body with cold water, or vinegar and water. Cælius Aurelianus is particularly full in recommending a cooling regimen. "Levi veſte debet eſſe contectus, poſitusque in loco non calido, feneſtris patentibus, ſic ut perflatus aliquis accedat," at the ſame time they recommended ſupporting the patient with cordials, particularly wine, which they conſidered as their ſheet anchor. The whole of this diſſertation will be read with equal pleaſure and advantage.

Article II. *A Caſe of Angina Pectoris, with a Diſſection.* By Samuel Black, M.D. of Newry, Ireland.

The patient, Mr. Carſon, then thirty-two years of age, received a violent ſhock from his horſe ſtumbling, and being near falling. He inſtantly felt an acute pain in the region of the heart, which laſted nearly a minute. At the end of about twelve months he was attacked with a ſimilar pain, while walking up a hill, with a ſenſe of ſuffocation. This affection occurred ſeveral times in the year, from that time, but at no ſtated periods; at length the attacks became more frequent and ſevere, which obliged the patient to have recourſe to medical aid; but no medicine appears to have afforded any material relief, excepting laudanum, which he took frequently, and in large doſes. After ſuffering twelve or more years, he at length, as in this complaint uſually happens, died ſuddenly. On diſſection, the coronary artery appeared to be completely oſſified through all its larger ramifications, and even the minuter branches, were become rigid, and inflexible. This ſtate of the coronary artery the writer thinks will, on a minute examination, be found to be the moſt general, if not the ſole cauſe of Angina Pectoris.

III. *A Caſe of Hydrocephalus internus, terminating ſucceſsfully.* By Edmunds Pitts Gapper, Surgeon.

The ſymptoms attending this, as well as the complaint forming the ſubject of the ſecond article, are generally ſo obſcure, and equivocal, that nothing perhaps but the opportunity, too often afforded by both of them, of examining the parts that had been affected after death, enables us to determine whether either of them had exiſted. In this caſe there appears to have been an affection of the meninges of

the brain, but that water had been effuſed into the ventricles, and afterwards reabſorbed, can at the moſt only be conjectured.

The means uſed to relieve the patient, a girl, twelve years of age, were, at the firſt, purges, emetics, and bliſters. At length, the diſeaſe having continued about a fortnight, recourſe was had to frictions with mercurial ointment, which, in a few days, occaſioned a ſpitting, and a conſiderable diſcharge from the noſtrils. This diſcharge, the writer thinks, was very inſtrumental in producing a mitigation of the diſeaſe. The ptyaliſm was kept up fourteen days, during the whole of which time powders with jalap and nitre were given every ſix hours; and, at the firſt, fifteen, and at length forty drops of the tincture of opium night and morning. Uſing ſuch powerful auxiliaries, it ſeems hardly proper to attribute the cure to the mercury, the rather, as after diſmiſſing the mercury, it was found neceſſary to continue the uſe of the jalap and laudanum; to cover the head with a bliſter, and to give ſmall doſes of emetic tartar before the cure was completed.

IV. *A Caſe of a Boy who became of a Blue Colour ſome Months after Birth.* By Edward Thomas, M. D. St. Kitt's.

The appearance is probably occaſioned by a diſplacement, or ſome affection of the heart, as it is attended with palpitation, and ſhortneſs of breath. The child was, at the time when the communication was given, between four and five years old, and improving in its health.

V. *A Caſe of obſtinate Hepatic Diſeaſe.* By J. C. Lettſom, M. D.

We have here an inſtance of a ſevere and violent diſeaſe of the liver, which, after continuing many months, and obſtinately reſiſting the effects of mercury, and other moſt powerful remedies, was at length overcome by an effort of the conſtitution. A fever came on, which threatened to deſtroy the life of the emaciated and exhauſted patient; "but on the fourth day, we are told, a diarrhœa was procured, and, for the firſt time during the ſpace of fourteen months, the feces were yellow, and loaded with bile, whilſt the urine and complexion became lighter." From that time the patient went on mending, and by degrees recovered his former health.

VI. *Caſe of a remarkable and ſucceſsful Termination of Scrotal Hernia.* By James Lea, M. D. Spaniſh Town, Jamaica.

The fæces, in this caſe, came through a wound in the groin for the ſpace of about twelve months, but the ſides of the wound at length coaleſcing, they were afterwards voided by the natural paſſages.

VII. *A Caſe of Croup ſucceſsfully treated by Emetics.*

The next contains a caſe of opiſthotonos, and the following is entitled, on the origin of the Cow-pox. The writer, Joſeph Head Marſhal, M. D. thinks that in one caſe he had evidence that the diſeaſe was derived from the Greaſe, as originally ſtated by Dr. Jenner.

X. *A Caſe of Framboeſia Guincaenſis, or Yaws.* By Joſeph Adams, M. D.

The patient, the ſubject of this caſe, is a Daniſh Nobleman, who is ſuppoſed to have taken the infection while in the Weſt Indies, ten months before the diſeaſe made its appearance. Returning to Europe, he was obliged to ſtop at the Iſland of Madeira, where he was placed under the care of Dr. Adams. We have here a long and accurate account of the diſeaſe, and of the mode of treating it, which proved ultimately ſucceſsful. Dr. Adams thinks the diſeaſe deſcribed, Levit. chap. 13, and which has been called leproſy, is the yaws. The ſimilarity is certainly ſtriking.

XI. *Contains a Caſe of an extra-Uterine Fætus.* By Dr. A. Fothergill.

And the next is a caſe of inverted uterus, after parturition, which the Accoucheur, Mr. Dyſon, fortunately returned a few minutes after the accident had occurred.

XIII. Gives a deſcription of a maſs of coagulable matter found in the left cavity of the thorax of a man, aged about thirty years, which had the effect of compreſſing, diminiſhing, and diſplacing the heart, the left lobe of the lungs, and the liver. The patient died ſuddenly as he was going into the Worceſter Infirmary, and the only information that could be obtained concerning him was, that he had long been afflicted with what had been deemed an affection of the lungs. The fifteenth article contains a deſcription of the heart of a young ſubject, which was preternaturally large,

and in which the foramen ovale, and the canalis arteriosus were both open. In the seventeenth article Dr. Marcet relates the histories of six cases of spasmodic affection of the stomach, supposed to have been relieved by the magistery of Bismuth. This medicine has been of late frequently used, and is much recommended by Dr. Odier, of Geneva.

XVIII. Contains a long and elaborate dissertation on the ischias, or disease of the hip-joint. This disease has been accurately described by Hippocrates, and other of the ancient writers on medicine, and a method of treating it, laid down by them nearly similar to that now resorted to. But their observations had fallen into disuse, and the ischias was frequently confounded with sciatica, or psoadic abscess. Mr. Edward Ford was one of the first who in this age entertained a just idea of the real nature of the disease, which he explained in his observations on the disease of the hip-joint published in 1794. At the least, he has extended his observations further than any preceding writers on the subject.

The ingenious author of the dissertation before us, Dr. William Falconer, after giving a judicious account of the disease, which he was enabled to do from the extensive practice he has had in the hospital at Bath, inserts from the register there kept, the result of his practice. From this it appears, that in the space of fifteen years, to the year 1801, 556 patients, afflicted with the disease of the hip-joint, had been admitted into the hospital. Of these, 103 had been completely cured, 168 were discharged much improved in their health, and 111 better or mended in their health. The author explains what is meant by these terms. Those who were said to be cured carried with them no vestige of the complaint, those much better were nearly well, but had some stiffness or debility remaining; those stated as better, had still, however, strong marks of the disease remaining. Of the remainder, six died, and the rest were deemed improper objects; that is the disease was too far advanced to admit of being cured, or of being much benefited by the bath. This appears to be a favourable statement of the efficacy of warm bathing in the complaint, for as the subjects were paupers, we may conclude that none of them were taken into the hospital until the disease had made so much progress that it could not be mistaken. The writer of this article seems to think that Mr. Ford has attributed less efficacy to the warm bath in this complaint than it really possesses. On the other hand it will be observed, that the practice at the Bath hospital does not admit

admit ſo free a uſe of the cauſtic, as Mr. Ford from experience was able to recommend.

XIX. *Obſervations on the Poſition of Patients under the Operation for Lithotomy*; *and* XX. *A Caſe of great Enlargement of the Scrotum.* By Rigby Brodbelt, M. D. Spaniſh Town, Jamaica.

The patient was a negro, and the diſeaſe appears to have been occaſioned by the effuſion of the urine into the ſcrotum through ſome fiſtulous openings through the urethra. The ſize of the ſcrotum was truly monſtrous, meaſuring from the anus two feet ten inches, and from ſide to ſide three feet eight inches.

XXI. *Two Caſes of Diabetes.* By John Boſtocke, M. D. Liverpool, *with Obſervations on the different States of the Diſeaſe.*

The pulſe in theſe patients is not accelerated, nor the heat of their bodies increaſed; they have great thirſt, but their tongues are very little furred; they are become extenuated and feeble, and each of them voids from ſix to eight quarts of urine in the courſe of each day. The gums in both of them are ſpongy, and inclined to bleed, and as they perſpire very little their ſkin feels harſh and dry. The writer has given no account of the medical treatment of theſe patients, deterred, we preſume, by the little benefit they have received from regimen or medicine; but he has been very minute in deſcribing numerous experiments made with the view of aſcertaining the qualities of the urine; for the reſults of which we muſt refer our readers to the volume.

The Society having circulated among their Correſpondents certain queſtions, in order to obtain a complete hiſtory of the influenza which prevailed in this country in the ſpring of the year 1803, have received between fifty and ſixty communications on the ſubject. Theſe they have publiſhed as they received them. They fill more than 300 pages of the volume, and as they come from very diſtant parts, may ſerve as uſeful documents to perſons diſpoſed to examine more minutely into the nature and properties of that widely ſpreading diſeaſe, than has hitherto been done. Theſe bring us to

LXXX. *Which contains Accounts of the Lithontriptic Power of the Muriatic Acid.*

This is a continuation of the account publiſhed in the fifth volume of the Memoirs, ſee Brit. Crit. vol. xv. p. 358. Mr. Copeland, the writer of this article, has given the acid to ſeventeen patients with manifeſt and very conſiderable advantage. The doſe he gives is from thirty to fifty drops three times a day in water. He has lately given it ſucceſsfully in caſes of biliary calculi. Dover, in his Phyſician's Legacy, recommends the vitriolic acid in thoſe caſes.

The LXXXI, and laſt article, is by Dr. James Sims, the Preſident of the Society. *It contains a Sketch of a new Theory of the Cow-pock, with Remarks on contagious Diſorders.* The Doctor thinks it probable that the Cow-pox, inſtead of being produced in the cow by the matter of the greaſe, is the product of the matter of the Small-pox applied to the teat of the cow by careleſſneſs or accident, and rendered mild by paſſing through the cow. His idea of infectious or contagious diſeaſes is, that they are the production of fermentation, a diſtinct ſpecies of ferment to each diſeaſe. On this ſubject he promiſes to treat more at large at ſome future time. The volume concludes with queſtions propoſed by the Medical College at Berlin, as to the nature and treatment of the Yellow Fever, with premiums offered by the College for the moſt ſatisfactory Eſſays on the ſubject.

ART. VII. *Biographical Memoirs of Lord Viſcount Nelſon, &c. &c. &c. With Obſervations, Critical and Explanatory. By John Charnock, Eſq. F. S. A. Author of the Biographia Navalis, and the Hiſtory of Marine Architecture, &c. &c.* 8vo. 10s. 6d. Symonds. 1806.

MR. CHARNOCK is in all reſpects qualified for the taſk he has undertaken. He has proved himſelf to poſſeſs great zeal and extenſive knowledge in nautical affairs, and he had perſonal acceſs to various important and curious documents illuſtrative of his ſubject.

He commences with the earlieſt youth of his Hero, and continues him in detail through the long ſeries of his glorious actions, till he met death and immortality at the battle of Trafalgar. The catalogue of brilliant exploits is really aſtoniſhing; all however are ſo notorious that it ſeems difficult to ſelect an extract which may ſurpriſe the reader by any thing like novelty. The following was however unknown

known to us, except from the vague rumours which float on the ſurface of public converſation, and we are glad to ſee it thus authenticated.

" He continued in the Triumph no longer than till the month of April in the year enſuing; when it having been reſolved to ſend out two veſſels to the northern ſeas, on a voyage of diſcovery, and the office of a midſhipman on board a guard-ſhip, little according with his active turn of mind, he ſolicited an appointment, and was accordingly received on board the Carcaſe, as coxſwain to Capt. Lutwidge, who was commander of that veſſel. This application ſtands, among many others, a very convincing proof of that enthuſiaſtic attachment to every branch of the ſervice in which he was engaged, that has ſo ſtrongly marked the character of this noble perſon through life. The expedition in which he ſo earneſtly wiſhed to engage, was attended with many diſagreeable and dangerous conſiderations which do not uſually fall to the ſhare of voyages undertaken towards other quarters of the world. The principal object of it was to aſcertain how near to the north pole navigation could poſſibly be carried; the Royal Society, and many learned perſons, being of opinion that ſome advancement might be effected, through ſuch a meaſure, towards the diſcovery of a north-weſt paſſage into the South Seas; and alſo that many aſtronomical obſervations might be taken in thoſe high latitudes, which would afford a variety of data and deductions extremely uſeful to ſeamen.

" The peculiar dangers which it was ſuppoſed the veſſels engaged in this undertaking would have to encounter, cauſed the Admiralty Board not only to take ſuch extraordinary precautions in fitting out and preparing the veſſels as might have intimidated a leſs ardent mind than that of Mr. Nelſon from voluntarily expoſing himſelf to them, but alſo to iſſue a poſitive order that no boys whatever ſhould be received on board. The cauſe was obvious; but the eager and ſtrenuous manner of the application overcame the difficulty, though our youthful adventurer was not then fifteen years old.

" His conduct through all the perils of this expedition, which were extremely numerous, fully juſtified the propriety of his application for the appointment, and anſwered the moſt ſanguine expectations of his friends and profeſſional relatives. In ſo high a degree did he acquire the confidence of his commanding officer, that, when the veſſels were in the moſt perilous ſituation, and all perſons on board entertained the ſtrongeſt apprehenſions that they would be incloſed in the ice, Mr. Nelſon, notwithſtanding his youth, was appointed to command one of the boats ſent out for the purpoſe of attempting to find a paſſage or channel into the open water.

" One anecdote is related of him during this expedition, which, though already repeatedly publiſhed, and in ſome reſpects irregular with regard to the ſervice, does too much honour to his filial attention to be omitted here: During the time the veſſels were cloſely jammed up by the ice, Mr. Nelſon was miſſed in the night, and no inconſiderable apprehenſions were entertained on board for his ſafety; but he was at length diſcovered on the return of day at a conſiderable diſtance from the veſſel, in purſuit of a large bear. He was armed only with a muſket, the lock of which having been, by ſome accident, injured, was rendered of no further ſervice to him than as a club; yet, thus weakly armed, he had the reſolution and intrepidity to purſue the animal, in the hope of tiring it out, and knocking it down with the but-end of his piece. When he returned, he was ſomewhat harſhly reprimanded by the captain, who demanded, in a very peremptory tone, to know his reaſon for ſo inconſiderate and raſh an undertaking; when his anſwer muſt have unbent the brow of the moſt unrelenting tyrant—" I was in hopes, Sir," ſaid the young hero, " of getting a ſkin for my father." P. 9.

Throughout the eventful proceſs of his ſhort but glorious life, Lord Nelſon appears not only as a great and gallant Hero, but as a moſt amiable and accompliſhed man; highly ſuſceptible of the milder and better qualities of the heart, a dutiful ſon, an affectionate brother, and a faithful friend. Many of his private letters to Mr. Locker, late Lieutenant Governor of Greenwich Hoſpital, under whoſe command he had formerly ſerved, are given in the Appendix, and ſufficiently prove the aſſertion concerning him.

" ORIGINAL LETTERS.

" *Loweſtoffe, at Sea, Aug.* 12, 1777.

" My moſt worthy Friend,

" I am exceedingly obliged to you for the good opinion you entertain of me, and will do my utmoſt that you may have no occaſion to change it. I hope God Almighty will be pleaſed to ſpare your life, for your own ſake, and that of your family; but ſhould any thing happen to you (which I ſincerely pray to God may not), you may be aſſured that nothing ſhall be wanting on my part, for the taking care of your effects, and delivering ſafe to Mrs. Locker ſuch of them, as may be thought proper not to be diſpoſed of. You mentioned the word " conſolation" in your letter—I ſhall have a very great one, when I think I have ſerved faithfully the beſt of friends, and the moſt amiable of women.

" All

"All the ſervices I can render to your family you may be aſſured ſhall be done, and ſhall never end but with my life; and may God Almighty of his great goodneſs keep, bleſs, and preſerve you and your family, is the moſt fervent prayer of your faithful ſervant,

"HORATIO NELSON."

"*P. S.* Though this letter is not couched in the beſt manner, be aſſured it comes from one entirely devoted to your ſervice.

"H. N."

"[It is needneſs to add," ſays Mr. Charnock, "that this letter was written in conſequence of Captain Locker's extreme ill health, a circumſtance which at length compelled him to leave the Jamaica ſtation, and return to England for his recovery two years afterwards: the foregoing letter ſpeaks for itſelf; it needs neither comment, nor praiſe."]

"*Badger, May* 13, 1779.

"Dear Sir,

"I am very ſorry I made you ſo uneaſy about the men that were preſſed from the Amity Hall; but I will relate the ſtory in particular for Mr. Taylor's ſatisfaction, whom I ſhould be very ſorry to diſoblige, not only becauſe he has been ſo exceedingly civil to me, but alſo upon your account.

"When I firſt ſaw the ſhips in Port Antonio, I took them for part of the Cork fleet, and ſent the boat for men, with orders not to preſs from homeward-bound ſhips; they went on board two, and did not meddle with their people; but as there were thirty-five men on board the Amity Hall, they were tempted to bring away five; I was not pleaſed when they came on board, and I returned into port on purpoſe to releaſe them, for I entertained not a thought of detaining any one of them; the maſter came on board, and acted in a moſt impertinent manner. In very abuſive language he told me he ſhould take the law, &c. I cannot ſay but I was rather warm at being talked to in ſuch a manner; however, I immediately returned two men and a neutral, but told him I ſhould keep the other two, on account of his impertinent behaviour. (This is the whole of the matter.) If you tell the ſtory, I beg you will mention, that the maſter forgot to adverti ſe he had on board two deſerters from the Badger.

"The maſter is juſt coming on board, ſo I muſt ſtop a little. He is juſt gone, and I never was more ſurpriſed than at his denying the advertiſement, and ſaying that ſeveral circumſtances were not ſuch as he had written about, either in regard to the number, or, that it prevented his proceeding with the convoy; he ſays he wrote to a gentleman in Kingſton his account of the affair, and begged he would get his men releaſed, or take ſuch methods as might preſerve him from blame, if he did not fail; he tells me he never deſired the buſineſs to be advertiſed, he has begged

begged my pardon for his behaviour on that day, and we are parted very good friends (though I believe all he told me is falſe); however, it will convince people what ſort of man he is. I have now completed our water, and ſhall ſail in the morning. I intend going off the eaſtern end, to ſee if the report of the fourteen-gun brig be true.

"Since I wrote laſt I have loſt a very fine brig, which we chaſed twenty leagues to leeward of the iſland, and loſt, I am ſure, for want of a night-glaſs. I intend to come in again on Tueſday to ſave poſt if poſſible, but for fear I ſhould not, I leave this here. I ſee you are quite determined about going home, and in all probability may ſail before you can hear from me again; but I ſhall always write to you in England. I hope you will have a good voyage, and find Mrs. Locker, together with all your family, in good health: I hope you will ſoon recover when you get home. The friendſhip you have ſhewn me I ſhall never forget; and though I loſe my beſt friend by your going, I would not have you ſtay a day longer in this country. I am very ſorry indeed Captain Deane is ill; I beg you will give him my beſt wiſhes for his ſpeedy recovery. May health and happineſs attend you is the ſincere wiſh of your

"Much obliged and faithful ſervant,

"HORATIO NELSON."

"I am afraid the Admiral has got the wrong end of the ſtory about the men; if you think proper mention it: I beg you will return Mr. Taylor my ſincere thanks for the kind part he has taken in this affair." App. p. 3.

Mr. Charnock has made his volume ſtill more intereſting by the communication of various anecdotes of different individuals belonging to the ſea ſervice, or connected with Lord Nelſon by blood or friendſhip. As of Captain Maurice Suckling, Lord Nelſon's maternal uncle; of Conſtantine Phipps, afterwards Lord Mulgrave; of the gallant Captain Farmer, Sir Edward Hughes, the preſent Sir Edward Berry, and many others.

The narrative is in ſome parts unneceſſarily protracted, but the whole is an entertaining performance, and will preſerve a reſpectable place among the numerous publications which doubtleſs will come before us on the ſame animating and important ſubject.

ART.

ART. VIII. *Eight Sermons preached before the Univerſity of Oxford, &c.*

(Continued from our laſt, p. 428.)

AFTER the two firſt Diſcourſes, which may be conſidered as introductory, in the third Dr. Laurence comes to a compariſon of the doctrine of original ſin, held by the Roman, the German, and the Engliſh Churches; and in this mode, and this order, he conſiders their tenets on the ſubject of each of our articles which he diſcuſſes. The reformers of Germany ſet themſelves vigorouſly to attack the numerous errors the ſchoolmen had introduced on this ſubject. Many they were; ſome we ſhall have to cite from this ſermon; but of the character and ſpirit of the works of theſe men we ſhall not decline giving ſome opinion here, as it will be of uſe in the remainder of this article: and although we ſhall not with Leibnitz, ſpeaking of the founder of that "ſect, call him the venerable and great Thomas of Aquinas;" nor number the Thomiſts indiſcriminately "among good philoſophers *;" yet we lean rather more to his ſentiment, when he ſays that a ſelection of the good things to be found in the works of this claſs of writers, (for Scotus has his ſhare in his praiſes) would be a valuable preſent to the literary world, if performed by a perſon duly fitted for the taſk, than to that of thoſe who think that the value of the diſcovery would not repay the ſearch. The efforts of the human mind may have been miſdirected for ages; a great part of the labour of multitudes of men of penetrating genius may have been thrown away, but it is impoſſible that they ſhould not have left many things of great utility and value in their works.

Many fictions were ingrafted by the Romiſh ſchoolmen on the doctrine of original ſin, which, as it is here ſhown, were deſervedly condemned by thoſe firſt reſtorers of the purity of the Chriſtian religion; and among theſe were thoſe ſet up to account for the depravation of the nature of Adam after the fall, phyſically, in two modes. It were to be wiſhed, that no charitable writer of our own Church had endeavoured to reſcue either of theſe from the deſerved oblivion they ſeemed to be haſtening to. Nor muſt we omit the fanciful

* Sur la bontè de Dieu, ſ. 93, 89.

hypotheſis

hypotheſis here mentioned of Thomas Aquinas, of two different expiations of the original and actual ſins of mankind. But, as we are informed by Dr. L. theſe divines more particularly cenſured another and capital error ſet up by ſchoolmen, as flattering human pride, and depreciating the value of the great ſacrifice which Chriſt has offered up for us. Original ſin is agreed on all hands to be oppoſed to original juſtice or righteouſneſs, the ſtate of Adam before the fall. This inherent righteouſneſs the ſchoolmen held not to have been a part of his proper nature, but an addititious ornament to it only, like a garland on the head of a virgin; and that when it was taken away from him, his nature remained perfect. It is the conſequence of this that fallen man deſerveth not the wrath of God, nor can a being perfect in the nature he has given it be diſpleaſing in his ſight: he is only defective in that which was pleaſing; he is thus not in a corrupted and ſinful ſtate, but in one which with Luther we may call non-meritorious. Our Saviour therefore, he obſerves, ſuffered not for ſinners, but for the non-meritorious; the word ſin in the Scripture and the Creeds muſt therefore receive a new ſenſe, and for the future muſt be underſtood to mean nothing poſitive, but the abſence of merit only. But thoſe of the reformed Church, who attribute the firſt formation of her opinion of the imputation of the ſin of Adam to all his poſterity, or, which is the ſame thing, that they are all involved in the guilt of it, to the church of Rome after ſhe fell into her greater errors, or to her ſchoolmen, evidently err againſt eccleſiaſtical hiſtory; which demonſtrates that the opinion and the term were much more ancient than thoſe writers ſuppoſe. This may be proved from St. Auguſtine, St. Baſil, and others of the fathers *. The ninth article of our Church does

* Authorities on this point might be multiplied, not only of the Latin but of the Greek Church, which Burnett denies. Of the Latin Church one only ſhall be cited, St. Auguſtine, who ſays, lib. 3, de Pec. mor. c. 8. Deus ** imputat vero non jam aliena [peccata,] ſed propria. Aliena quippe erant, quando hi qui ea propagata portarent, nondum erant, nunc verò carnali generatione jam eorum ſunt, quibus nondum ſpirituali regeneratione dimiſſa ſunt. This is expreſs on the imputation of the ſin of Adam to his poſterity, and Baſil, in his Homily on Paradiſe, ſays, "As often as I behold this flower (the Roſe) I am admoniſhed of *my own ſin* (της αμαρτιας της εμης) for which the earth was condemned to produce thorns and thiſtles." Here Baſil ſpeaks of the ſin of Adam as his own proper crime, and perhaps the beſt illuſtration

does not affirm *indeed* this doctrine in expreſs terms; but a popular expoſitor of it, to whom, if we miſtake not, Dr. Laurence has tacitly referred in certain parts of the ſermon before us, aſſerts very juſtly "that it certainly more intirely quadrates with it" than the contrary opinion. But as neither the negative nor the affirmative, on the queſtion of the imputation, *neceſſarily* follows from the grammatical ſenſe of the article, we ſhall ſay nothing further on this much-conteſted point. It is of more conſequence to remark, that when the ſchoolmen taught that where St. Paul calls concupiſcence ſin, he is ſpeaking figuratively, or by a metonymy puts the cauſe for the effect, they did not obtrude a new interpretation upon the Church: they only therein followed the expreſs authority of St. Auguſtine *.

Dr. Laurence in the next place proceeds to the expoſition of the German doctrine of original ſin, and the compariſon of it with the article of our Church. The former is here ſhown to have been, that original ſin conſiſts in a diſorder of the whole mental frame, the ſenſitive appetites, the paſſions, the affections, the reaſon, and the will. In this our Church

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illuſtration of the operation of this corruption of nature in man is given by a father of the Greek Church: it is found in the 11th Homily of St. Chryſoſtom on Rom. 6th. The inventions of the ſchoolmen in points of faith were very numerous; but to have followed the fathers is an adequate defence againſt a charge of invention, which ought to be allowed when their claim to it is juſt; but ſuch it will not often be found to be.

* Aug. contra Julian 16, c. 11. "The Apoſtle, in the 7th chapter to the Romans, calls concupiſcence by the name of the ſin dwelling within him, becauſe it was cauſed by ſin; and if a man be drawn thereby, and aſſent thereto, concupiſcence *conceiving bringeth forth ſin.*" The laſt words are from St. James, c. 1. v. 15. the beſt expoſitor of St. Paul; and we muſt argue either that St. Paul calls concupiſcence ſin, figuratively; putting the cauſe for the effect, or the text is to be underſtood literally; and it may be grammatically underſtood in either of the two ways. But no grammatical rule of conſtruction will determine in which of the two it is to be taken: that is to be aſcertained from other conſiderations. Here the text of St. James comes to our aid, which affirming in ſubſtance that concupiſcence is the cauſe of ſin, decides the figurative to be the true ſenſe, becauſe principles, more than appear to be neceſſary to the grammatical ſenſe of the Scriptures, are not to be arbitrarily multiplied; and, therefore, to impoſe the literal ſenſe on the words of St. Paul, is contrary to the laws of good conſtruction.

concurs

concurs with that of Germany; but the divines of the latter held that this moral depravation deſerves God's wrath and damnation, which is *actually* inflicted on the unregenerate or unbaptized; while the Engliſh article affirms the deſert, but is totally ſilent on that actual infliction of everlaſting puniſhment on account of it. We are here informed alſo, that in the Saxon confeſſion concupiſcence is declared to be ſin literally, which in the correſponding part *of the verſion* of the original articles, which are in Latin, is declared "to have in itſelf the nature of ſin;" terms which in the utmoſt extent of their meaning are far leſs determinate, but no ſenſe can be legitimately put upon the verſion, which the original will not bear *.

Towards the latter end of this diſcourſe, the ſtate of infants dying before baptiſm is conſidered at ſome length; and the ſentiments of different reformers upon it are there given. Luther, and his diſciple Bugenhagen, inclined to the doctrine of their ſalvation: Calvin of the abſolute election of a certain number, yet at other times he ſeems to have maintained the ſalvation of the children of all believers: Zuinglius concurred in this opinion, or at leaſt thought that none ſuch would be ſubject to eternal condemnation. For this he ſuppoſed not a ſingle authority to be diſcoverable in the ancient Church. One however may be produced, for St. Auguſtine reproached Vincentius Victor with holding this doctrine as a new hereſy. Our Church has paſſed this point over undetermined. In a copy of ſome articles of faith, drawn up by Cranmer, the ſalvation of infants dying before baptiſm is

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* The Latin article runs thus: Peccati tamen in ſeſe rationem habere concupiſcentiam fatetur Apoſtolus; and the ratio peccati in the Engliſh article, which is a verſion of the Latin, is tranſlated the "nature of ſin." Now the Latin being the original, controuls and determines the ſenſe in which any word uſed in the tranſlation is to be underſtood, the Latin expreſſion has two ſenſes in which it may here be rendered; of one we ſhall ſpeak hereafter. We here take that which the text of St. James points out, and the propoſition muſt be therefore thus tranſlated. Concupiſcence hath within itſelf the *cauſe* of ſin: thus a ſufficient agreement will be found between the Latin and the Engliſh; for the nature of a thing, and its original principles being the ſynonyms, the ſenſe of the Engliſh article is, that concupiſcence hath in itſelf the original principle, or is the primary cauſe of ſin, following the text of St. James, Επιθυμια συλλαβουσα τικτει αμαρτιαν: (Jac. ut ſupra) concupiſcence conceiving becomes the parent of ſin.

affirmed;

affirmed; and at the reviſal of the liturgy at the acceſſion of Elizabeth, a paſſage, implying the contrary in that of Edward the VIth, was expunged. In this the firſt office followed that of Cologne, which was compiled by Bucer, according to the teſtimony of Melancthon.

In the fourth diſcourſe Dr. Laurence enters into the degree of affinity of the German and Engliſh Churches, on the doctrine of juſtification and free will. This he introduces with a critical canon of the firſt utility in diſquiſitions of this nature: that the ſenſes of terms and principles employed in any controverſy are to be known and fixed only by a ſtudy of that controverſy. That is, with regard to the preſent ſubject, that of the polemical writings of the German divines in the period aſſigned by him to conſider; together with thoſe of their opponents, the Romaniſts. For they muſt have both uſed the ſame words and phraſes in the ſame ſenſe, or their diſpute would have been nugatory; and there might have exiſted no difference in ſubſtance between them. This has rendered the diſcuſſions which Dr. Laurence has entered into a work of great labour; for his materials are all to be taken from writings, which, as he truly obſerves, however they concentered the attention of all Europe upon them in the age in which they were produced, are now little read. In treating of theſe two branches of his ſubject, he follows the ſame method and order as before, comparing the tenets of the three Churches, and beginning with thoſe of the Romaniſts. This ſermon is occupied chiefly by a collation of the latter with thoſe of the German Church.

The Romaniſts taught, as we are here informed, that fallen, unaſſiſted man ſtill retained a natural power to perform works, meriting the grace of God congruouſly: to which, although he cannot urge a covenanted right, he may ſtill expect the gift of it with equal certainty from the immutable attributes of the divinity. The works likewiſe performed by man after grace received, the ſchoolmen taught to have in them, what they denominated the merit of condignity; two propoſitions, of which the firſt has no adequate foundation, and the latter is full of preſumption and arrogance. For they admit that revelation contains no expreſs promiſe of congruous grace, the conſequence of which is, that it cannot become an article of faith; and reaſon cannot prove to man, that God will certainly confer ſupernatural gifts upon him in conſequence of his uſing any means in his own power which his invention can ſuggeſt: the principle ſtands on the footing neither of faith, nor of human reaſon. And the doctrine of the condign merit of works after grace

received,

received, or that they are worthy of and juſtly intitled of themſelves to reward, without any further or external reſpect either to the promiſes of the covenant, or the merits of our Redeemer, (the only ſenſe in which a work can be ſaid to have the merit of condignity) is contrary to Scripture, and to reaſon alſo; becauſe as the reward it is pretended they will receive is eternal happineſs, perfect and infinite; ſo the merit of ſuch work muſt be perfect and infinite alſo, which no human or even angelic nature can perform.

From this ſource, it is here ſhown, flowed a deluge of corrupt principles in faith and practice. Its firſt conſequence was, that the groſſeſt ſinner without grace, that is without piety or obedience; by an act externally good, an *opus operatum* as it was called, obtains grace congruouſly; and that after grace ſo received, the ſimple repetition of ſuch an act is condignly meritorious. But to acts externally good inventive ſuperſtition added many others not of that deſcription; ſome not commanded, others repugnant to the divine law: celibacy, and the monaſtic vows; devotion to particular ſhrines, and pilgrimages; and on this likewiſe the monſtrous doctrine of human ſupererogation was founded; that the merits of ſinful man could become more than Heaven could repay; and conſequently that there was a ſufficient ſtock of them to ſpare for thoſe who wanted, which lapſing to the Romiſh Church, was diſpoſed of as a ſaleable commodity.

It is uſual to oppoſe ſuperſtition to fanaticiſm; but we ſhall ſtop here for a moment to obſerve, that there is more relation between them at the bottom than ſome have ſuſpected. An abſurd faith, giving aſſurance of ſalvation on terms repugnant or unknown to the Scripture, is the radical error common to both. The Romiſh ſuperſtition ſays, that it is attainable by *her* faith, without good works, at a ſmall expence: modern fanaticiſm, that it is to be had by *her's*, gratis. Theſe ſeeming enemies ſetting out from goſpel truth in oppoſite directions, almoſt meet, and cordially embrace in the Antipodes; and the difference becomes little more than verbal between Tetzel and an Anti-Remonſtrant *.

Againſt

* A compariſon of ſome extracts from the form of the indulgence ſold by Tetzel in Germany, and the doctrine of Dontelock, a rigid contra-remonſtrant, abundantly proves this. Extract from the indulgence. "I by the authority of, &c. &c. and of the moſt

Againſt the Romiſh doctors who ſupported theſe tenets on congruous and condign merits, Luther employed all his fervid and impetuous eloquence, of which we have ſome fine and copious ſpecimens in the notes to this ſermon. There are found the moſt cutting and irreſiſtible ſarcaſm, a burning indignation juſt but terrible, and the marks of that genius by which in his age, and favoured by events permitted by Providence, he was able to ſeize an empire over the minds of men, and convert it to the ruin of an eſtabliſhed ſuper-

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moſt holy Pope * *, do abſolve thee from all thy ſins, tranſgreſſions, and exceſſes, how enormous ſoever they may be. * * I reſtore you * * to that innocence and purity which you poſſeſſed in baptiſm; ſo that when you die the gates of puniſhment ſhall be ſhut, and the gates of the paradiſe of delight ſhall be opened; and if you ſhall not die at preſent, this grace ſhall remain in full force when you are at the point of death. In the name of," &c. &c. &c. Robertſon's Chas. V. b. 2, yr. 1520: and Tetzel in his impious addreſſes to the common people informed them, that a man "for twelve-pence might redeem the ſoul of his father out of purgatory." (Ib.)

Yet the declaration of Dontelock leads at leaſt to the full length of the immorality favoured by this abſolution. It runs as follows: "If it were poſſible for any one man to commit all the ſins over again which have been acted in the world, it would neither fruſtrate his election, nor alienate him from the love and favour of Almighty God." Preſſeor [preſſior] Declaratio, &c. Appendix, Leyden 1616. (See Heylin Cyp. Ang. Introd.) Of an election which is abſolute and irreſpective, this is a neceſſary conſequence; and a man who can be aſſured of his actual and abſolute election is aſſured of this. But every one who has faith Calvin held to be elected: for faith includes "a firm and certain knowledge thereof." (See Inſt. l. 3. ſ. 7, 28.) Therefore every one who ſtrongly perſuades himſelf he has faith, and holds the doctrine of ſuch election, muſt believe himſelf poſſeſſed of the privileges which Dontelock ſays, the elect are inveſted with; and this doctrine of aſſurance of election, and the reliance on indulgences, muſt have the ſame conſequences on the morals and lives of men. The paſſage of Calvin referred to is, "Verè fidelis non eſt, * * * Niſi qui Divinis ergà ſe promiſſionibus fretus, indubitatam ſalutis expectationem præſumit." (Inſt. l. 3. c. 2. s. 16. from Baxter,) whence converſely, "Verè fidelis eſt," * * qui, &c &c. Many others, containing both this propoſition, and its converſe, might be here quoted. See three others, Barrows 4th ſermon on the Creed.

ſtition in his own and many other countries. The doctrine of congruous merit is the principal object of his attacks: this he affirms alſo every univerſity, college, and monaſtery, believed and taught. An aſſertion perhaps haſty, although a general credit has been given to it by the reformed Churches; and on this hiſtorical point we muſt expreſs ſome doubt, although we have no heſitation to admit this groſs error to have been rendered almoſt univerſal in the Roman Church at the time when Luther aroſe; and at that very period to have been inculcated with a new and intereſted zeal, to ſupport the lucrative abuſes againſt which he firſt declared. It would require evidence from the general tenor of their writings at that time to induce us to believe that the Dominicans ever declared for it *. Paſcal aſſures us, that they prided themſelves in their attachment to the doctrines of Thomas Aquinas, from the firſt foundation of the order to the time of his writing; and Aquinas expreſsly denies that grace is given for congruous merit †.

From the doctrines oppoſed by the primitive reformers, the diſcourſe paſſes on to thoſe maintained by them. An acute critical obſervation, which juſtice to their merits obliged Dr. Laurence to premiſe to the account he gives of them, the ſame motive obliges us to notice. He conſiders that the

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* Les Prov. 2de. let. Paſcal introduces a Dominican, declaring his readineſs to ſuffer martyrdom ſooner than ſubſcribe to a certain doctrine, and makes him give as a reaſon "St. Thomas," whom we ſwear to follow to the death, being in direct oppoſition to it.

† "Homo non poteſt ſibi mereri primam gratiam." *Th. Aq. Summa, &c. pars ſecunda, q.* 114. *Art.* 5. A man cannot merit for himſelf the firſt (infuſion of) grace. Art. 3. Concluſion: He admits it to be congruous that God ſhould recompenſe virtuous acts done by free will, but of the mode he defines nothing: ſome of the fathers go further, and among them St. Auguſtine. The real Thomiſts therefore are not juſtly involved in the cenſure of Luther. It reſpects the diſciples of Occam, the *Terminaliſts* or *Nominaliſts*. The Thomiſts were, we believe, in all ages reckoned Orthodox members of the Romiſh Church: their maſter was canonized. He was called "the Angel of the Schools," and in the middle of the 17th century his writings were held to be of indiſputable orthodoxy; for ſpeaking of a diſputed point, Paſcal makes one of his interlocution ſay, if he expreſſes himſelf upon it in certain terms, "Il ſera Thomiſte et partant Catholique." (Les Provin. let. 1me) He is a Thomiſt, and conſequently Catholic or Orthodox.

mode

mode in which propoſitions are advanced is to be regarded, as well as their neceſſary ſenſe; but the mode of polemical diſputation of that age was by the publication of Theſes, in which the opinions of the proponent were propoſed with the leaſt reſtriction; and the terms in which they were expreſſed, ſuch, as if not accurately conſidered, ſeem to make them even more general. Tactics in all ages have had their variation in mode and principle; thoſe of diſputation have varied like all others; and the combatants are to be judged by the laws of war eſtabliſhed in their own age, as to the manner in which it is to be carried on. It was a leading principle with Luther, that man, notwithſtanding all his exertions to the contrary, ſins in every act he performs; and hence he concluded, that works reputed by the Romaniſts to merit grace congruouſly were actual ſins; between righteous and unrighteous works he admitted none of a middle or neutral nature. But theſe opinions did not long prevail among the reformed: for Melancthon, the expoſitor of the ſentiments of the German Church, ſo much looked up to by the fathers of our own, in his apology for the confeſſion of Augſburgh, ſpeaking of the natural powers of man, admits the freedom of the human will; our power to abſtain from the commiſſion of actual crimes; and to fulfil all civil, natural, and ſocial duties, without the aſſiſtance of the Holy Spirit.

Such is the introduction Dr. Laurence places before his expoſitions of the two articles of free will, and of works before juſtification, which together form the ſubject of his fifth ſermon. They are, he obſerves, to be conſidered in conjunction, as having one common object, to condemn the Romiſh doctrine of *congruous works*. The firſt of theſe, or the tenth article declares againſt one branch of it, denying the competency of the unaſſiſted will to perform a meritorious work; and the ſecond or thirteenth, the acceptability of thoſe ſo called; and theſe works having been denominated by the Council of Trent "works before juſtification;" our reformers in this article have deſcribed them under the new term adopted by their opponents.

It is here ſhown that the Engliſh Church, following that of Germany, aſcribes the ſalvation of every individual, not to his own merits, but to thoſe of Chriſt only; and that the queſtion, whether his merits are applicable to thoſe to whom the goſpel has never been revealed, is left in our articles totally undecided, as the New Teſtament is ſilent upon it. In the text and notes ſome particulars of the opinions of the two original reformers of Germany and Switzerland are given. Luther was inclined to extend the benefits of redemption to

the pious Heathens, and thought that the goodneſs and ſufferings of Cicero gave him a high rank in that number; but Zuinglius and Bullinger held it to be certain, that God had his elect among the Gentiles; and "that none ſuch were without the gift of the Holy Spirit and faith." We judge it not neceſſary to ſay any thing on this opinion as a point of faith; but obſerve, that the doctrine of Bullinger is countenanced by the venerable Bede, who affirms, "that the faint images of virtue and wiſdom obſerved among the Gentiles they received from above, and by the daily grace of God." Juſtin Martyr, and St. Chryſoſtom were alſo on the affirmative ſide; and St. Auguſtine expreſſed his opinion on this point to the ſame effect in terms of much ſingularity: "that among the beſt works of the Gentiles *very few* can be found juſtifying the doer *."

The article on free will is here properly divided into two parts, one of which is the article as eſtabliſhed in the reign of Edward VI.; the other a preface firſt added at the reviſion under Parker. The preface is made cloſely to follow the article *de Peccato* of the Wirtemberg confeſſion, drawn up by Melancthon, to be exhibited in the Council of Trent. Therefore the ſentiments of Calvin were not predominant in the Engliſh Church at its re-eſtabliſhment under Elizabeth.

The ſecond part, which was the whole of the original article, is on the operation of prevenient and concomitant grace on the will. This was taken from St. Auguſtine on grace and free will, who ſays, "that without grace either operating upon us that we may will, or co-operating when we do will, we have no power to perform the good works of piety." Our reformers defined this grace to be that which is "by Chriſt;" narrowing it down, as Dr. Laurence obſerves, ſolely to oppoſe the doctrine of congruous works. Thus it may be underſtood as "putting into our minds good deſires," and ſtrengthening our determinations thence ariſing, "until they are brought to good effect." Theſe, like all other deſires, of whatever degree of ſtrength, the will is free to comply with or reject: and ſuch was the doctrine of St. Chryſoſtom, and the more ancient Church, with reſpect to grace: "qui volentem trahit." God draws after him no one but the voluntary follower.

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* We add a ſtill greater ſingularity of Clement, who ſays, "that formerly philoſophy by its proper effect (καθ' ἑαυτὴν) juſtified the Grecians."

A particular quotation from Calvin, given in the notes, obliges us to ſay a little more on this citation from St. Auguſtin. It is well known that Calvin maintains that grace is irreſiſtible, and the will not free to reject its motions, or co-operate with them: this, in his ſyſtem, is a great fundamental point of the orthodox faith. He taxes the Chriſtian church in all preceding ages, and the fathers of the Church, St. Auguſtin alone excepted, with the moſt unaccountable ignorance, and indeciſion on this ſubject: and he even cites this very paſſage in ſupport of his doctrine. On this we muſt make ſome ſhort remarks. Were the pureſt ages of Chriſtianity, let us aſk, involved in uncertainty, or ignorant of the greater fundamental points of faith? Or are points of that high nature in the divine revelation ſo imperfectly expreſſed that almoſt ſixteen centuries ſhould have elapſed, during which only one doctor of the Church ſhould have (and that only perhaps in a ſingle paſſage) laid it down? To what Dr. Laurence, with much acuteneſs and ability, urges againſt him on this ſubject, we ſhall alſo add, that as St. Auguſtin, as cited by Calvin*, affirms, that "God co-

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* Our remarks are on the paſſage as cited, but it is fair to admit that St. Auguſtin has ſaid juſt before the ſentence quoted, "Ut ergo velimus, *ſine nobis* operatur (deus); that is, God operates without us, [our concurrence, to the end] that we may will [what is good], or that the operation precedes the act of volition. That the operation of prevenient grace goes before that of any faculty of the mind; and therefore in the firſt inſtant operates alone: this follows from the very term. And the operation there ſpoken of by Auguſtin, is that of prevenient grace, which is evident from the deſcription he had immediately before given of it; "which (he ſays) at firſt God worketh in us; (operatur incipiens) which is weak in degree; (et ſi parvam dare cœperat caritatem) and this prepares or prediſpoſes the will; (præparat voluntatem) but this prediſpoſition to will is not the act of volition itſelf; theſe are all circumſtances belonging to prevenient grace, and that not acting irreſiſtibly, its force being deſcribed as ſmall in degree; it may act, however, with various degrees of power, from that which gives birth to the loweſt evaneſcent deſire, to that which is able to excite another, the ſtrength of which may exceed the inſtinct of ſelf-preſervation; but in whatever degree it exiſts in the mind, it does not operate immediately upon the will but mediately only through the faculty of deſire. This paſſage, therefore, was formerly rightly held, not only to admit, but to be meant in the ſenſe given above.

operates with us when we will" a good work, his grace then co-operates with the will: now as there muſt be a ſecond agent where there is a co-operation in any act; therefore the will then co-operates with the grace of God: yet Calvin concludes the approbation he has given to the whole of this very paſſage, thus "if any one ſhall affirm that man hath that (faculty) within him, whereby he may labour together (co-operate) with the grace of God, he moſt peſtilently errs."

Grant to the Calviniſt, in the firſt member of the ſentence of St. Auguſtin "the grace of God operates upon us that we may will," that by theſe words the operation may be underſtood indifferently, as requiring the co-operation of the will or not, as being either reſiſtible or irreſiſtible; grant that extolling the power of grace, Auguſtin may have here made uſe of ſuch terms, as may agree with the opinion that it is irreſiſtible, as well as with the contrary; and it cannot be pretended that their ſenſe goes any farther; yet, as it does not declare abſolutely either way, how is his actual ſenſe on this point to be determined? the articles of the Church are here in conformity to thoſe of good criticiſm; theſe indeciſive places are not to be ſo expounded, as to be repugnant to what St. Auguſtine has plainly laid down in others; as where he ſays, "We are not faithful but with free will, yet faith is of God's grace*." This expreſsly admits the co-operation of grace and free will: and is not the power of the will to reſiſt the motions of grace as plainly indicated in another place? "Without grace how ſhould God ſave man, and without free will how ſhall he judge him?" And St. Jerome, in his dialogue againſt the Pelagians ſays; "that to deny the exiſtence of the freedom of the will, or the aid of God; that is, of his grace given to us, are parts of the Manichean impiety:" and that by holding the neceſſity of their conjunction, we can alone enter into the *Via Regia* (the royal way) which declines neither to the right hand nor to the left."

On this article it is further here ſhown, that our reformers did not conſider the whole queſtion of the freedom of the will, but only a part of it; and that in a particular point of view. That they do not deny to man the capacity of performing all acts of civil and ſocial virtue by his natural powers; and without the aid of Divine grace; but that ſuch

* Epiſt. 107. ad Vitalem.

works

works are not either propitiatory or meritorious in the ſight of God.

This ſermon now goes on to the examination of the 18th article "on works before juſtification:" by theſe are to be underſtood the ſame works as are deſcribed by thoſe divines, whoſe opinions our reformers here oppoſe; the members of the Council of Trent: that is, works of congruity, performed as the original article expreſſes it, "Ante Spiritûs ejus (Chriſti) afflatum;" before he breathes his ſpirit upon us: and as in the tranſlation, "before the inſpiration of his ſpirit." It teaches this gift to be perfectly gratuitous, not the reward of congruous works. It contains no expreſſion favouring the opinion that it is not given to all the baptized; or withdrawn for any cauſe, actual crimes excepted; or that it is confined to a few particular favourites of heaven, and operating irreſiſtibly on them; as ſome have endeavoured moſt groundleſsly to infer, from the word inſpiration occurring in the tranſlation. And according to the article, all acceptable works muſt ſpring from faith; yet faith renders them not pleaſing to God immediately but mediately; the merits of Chriſt thus becoming ours while we put our truſt in them, and obey his commands; a doctrine ſet forth in the homily on ſalvation.

The article concludes by aſſerting that "works before grace have in them the nature of ſin." Dr. Laurence had before ſhown, on the authority of the Calviniſtic aſſembly of divines held during the civil wars, that they did not themſelves eſteem this form of expreſſion to be equivalent to a declaration that they "are (actual ſins or) ſinful;"—becauſe they judged it neceſſary to expunge the one form of expreſſion, and ſubſtitute the other in its place. And it is juſtly by Dr. Laurence inferred, from the words of the

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* Inſpiration, and the gift of any meaſure of the Holy Spirit, are modes of expreſſion radically meaning the ſame thing: the term occurs twice in our tranſlation of the Scriptures: in both it ſignifies truths infuſed into the mind of man by the operation of God's ſpirit. In the firſt, Job, xxxiii. 8. all truths which may become the object of the underſtanding, are deſcribed as the effects thereof. In the ſecond, 2 Tim. iii. 16, all religious truths excluſively—to the latter ſenſe it is now almoſt confined: and it is ordinarily uſed to denote the higheſt operation of the ſpirit on the human mind: but neither in its radical ſenſe, or either of the other two, does it imply a grace irreſiſtible or indefectible.

article, that all our reformers meant to maintain here was, the imperfection of all ſuch works.

As the Calviniſts could not eſtabliſh the alteration of this article which they, at various periods, contended for; they choſe to ſay, and ſtill continue to maintain, that it fully expreſſes their meaning without change. But importance enough has been attached to its concluding words, to juſtify us in ſtepping a moment out of our way, as ſimply giving a review of what Dr. Laurence has written, to determine the ſenſe of the authentic original, the Latin article, by ſhowing the ſenſe of the terms of the ſchoolmen which are uſed in it, and againſt whom it was drawn up; ſince their own words muſt, on ſuch an occaſion, be neceſſarily uſed in their own ſenſe.

The Latin article concludes by affirming, that works before juſtification have in them *Rationem peccati*; which, for the preſent, we ſhall tranſlate, a ratio or proportion of ſin. The phraſe was not, by the divines in the age in which the articles were drawn up, always uſed in the ſame ſenſe, but ſometimes in that of the Roman writers*; ſometimes in a new one, that of the ſchoolmen, it was here evidently uſed in the latter. For in the very ſentence preceding that conſidered, the terms are declared to be uſed in the ſenſe of "the ſchool authors." Now it was a principle of theirs, that the "Minus bonum habet in ſe rationem mali;" the leſs good hath in itſelf a ratio or proportion of evil; or hath in itſelf the evil of imperfection. This principle we indeed aſcribe to them on the faith of Leibnitz, and have not found it in ſo many words in their writings: but we ſhall again run the hazard (following the great Dr. Barrow,) to cite Thomas Aquinas; who ſays, "In this conſiſts the ratio of evil, (the ratio mali) namely, that it falls ſhort ſomething of good†." The true ſenſe of the concluſion of the Latin article therefore is this; that works before juſtification fall ſhort ſomething of good; or

* Ratio ſometimes ſignifies firſt cauſe and motive—Qua ratione inopem potius ducebat domum? (Ter.) Num parva cauſa aut parva ratio eſt, (Id.) it is thus uſed in the ninth article. 2d. A reckoning or account of a debtor—thus in the beginning of the canon on baptiſm, made in the 5th ſeſſion of the Council of Trent, the ratio peccati et reatus peccati are uſed as ſynonymous: its ſenſe, therefore, wherever found, is determinable by the context only.

† Summa, &c. P. 1. Qu. 48. Art. 2dus. "In hoc autem conſiſtet ratio mali ut ſcilicet aliquod deficiat a bono.

have

have not in them that goodneſs which God in his covenant has declared to be pleaſing to him.

We have the ſentiments of the fathers, and, among the reſt, of St. Auguſtin with us; whoſe authority we here moſt frequently quote, not becauſe we prefer it, but becauſe it is preferred to that of all others by the Calviniſts. He taught that the civil virtues, thoſe of heathen morality as it is called, were rewarded by God with proſperity in this world*, and the puniſhment of their crimes was diminiſhed thereby in the next†. He had in his eye the virtues of the Romans in the pureſt age. To his authority might be added that of Jerome, Athanaſius, and Chryſoſtom: and ſuch works of the Gentiles held by theſe fathers to draw after them ſignal bleſſings in this world, and a proportion of divine mercy in the next, to be enjoyed throughout eternity, could not by them be reputed to be actual ſins; they had not the quality of ſin, which is to draw puniſhment after it. Our Engliſh article indeed affirms that "we doubt not they have the nature of ſin:" but to ſay of actual ſin that it has the nature of ſin, that a thing has the nature of itſelf is nonſenſe. It can be compared as to its nature only with another thing: the phraſe therefore implies theſe works not to be actual ſins; and nothing can be underſtood to be aſſerted by it as againſt theſe acts, but their imperfection.

We muſt admit that the terms of the Engliſh article do but vaguely expreſs this ſenſe; but at the time the Latin articles were tranſlated, the Engliſh was totally an unformed language; particularly that part of it in which abſtract theological ſubjects are to be treated. Even the tranſlation of Jewell's Apology was reckoned a work to which the Engliſh language and Engliſh ſcholars were unequal; and to have ſucceeded tolerably in it was a thing both great and unexpected. Our language, now ſo copious, was inferior even to the ſemi-barbarous languages of the continent in the 16th century. This barrenneſs was known and felt at the time, as we learn from the teſtimony of a writer who contributed much to form it, Sir Thomas Elyot; and that of Henry the Eighth, whoſe literary acquiſitions exceeded thoſe of moſt ſovereigns. They agreed, that "our Englyſhe tongue had not wordes apte for the pourpoſe" of "interpreting out of Greke, Latyn, or any other tongue into Englyſhe, as ſuffi-

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* Epiſt. 5. ad Marcellinum.

† Lib. 4. contra Jul. c. 3.

ciently as out of any one of the ſaid tongues into an other*. This was among the reaſons which induced us to affirm above, that the ſenſe of the words in the Latin articles determines that of the correſponding terms of the tranſlation, which ought to be interpreted in the ſenſe held out by the former; and ſuch a ſenſe they will always very well admit, although ſometimes it may not be expreſſed in the beſt manner.

The ſubject of the 6th diſcourſe is the terms on which the Roman, German, and Engliſh churches teach that juſtification is conferred upon a ſinner. In the nature of the gift they agree; that it conſiſts in the remiſſion of ſins; and this definition of the term which is given in the homily on ſalvation, we regard both as the moſt ſimple and moſt juſt. There are other concomitant benefits received together with juſtification; but theſe, as not forming parts thereof, cannot enter into a legitimate definition of it.

The Romaniſts, as is here ſhown, teach that juſtification is received from the infuſion of grace into us, and received prior to any act of remunerable obedience, by the unaſſiſted operation of the mind called attrition; by which they hold juſtifying grace to be congruouſly merited. According to this ſyſtem, the inſtant in which a man is juſtified, is that preciſely in which congruous merit ends and condign merit begins. Juſtification their church alſo teaches to be followed by converſion, and that by holineſs: and by the laſt that we are freed from eternal condemnation, but not from the temporal puniſhment due to ſin, either in this world, or in a future purgatory: this is only remitted for perſonal ſufferings voluntarily borne by the ſinner, or compenſation made inſtead of them

But the ſchoolmen further taught, that juſtification might be attained on conditions ſtill eaſier; and that inſtead of the ſevere remorſe of attrition, the ſacrament of penitence or penance was inſtituted by God, conferring the ſame benefit on the offender; and requiring a more moderate degree of compunction, and a converſion of the heart not intire. In the place of theſe they contended, that confeſſion to the prieſt, and the diſcharge of ſuch ſatisfaction as ſhould be enjoyned by him, were ſufficient ſubſtitutes; in this manner they declared both the eternal and temporal puniſhments of ſin to

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‡ Knowledge whiche maketh a wiſe man, 1533. Proheme, fol. 2.

be

be remiſſible. In general, they alſo held the ſacraments efficacious by their proper operation, without reſpect to the merits of the receiver; if the effect of the *opus operatum* "was not, at the time, oppoſed by the determination of ſome mortal crime, then preſent to the will*." It was further taught by theſe doctors, that the efficacy of the ſacrament of the altar might be ſecured to the ſinner on the like terms, the euchariſt being received by another perſon in his ſtead. The ſchoolmen did not contend indeed, that theſe inſtitutions ſuperſeded the virtue of repentance; but that they ſupply our defects in the performance of that duty: they denied not the uſe of the true repentance required by Chriſt; they only pointed out, inſtead of it, a very eaſy way of their own invention, for ſecuring its benefits, bringing no ſmall profits to their patrons.

The diſcourſe next proceeds to lay down the doctrines oppoſed by the German Church to theſe groſs errors, from the authentic ſources which we have repeatedly mentioned. In oppoſition to the Romaniſts, the German reformers conſtantly taught, that while we obey the goſpel of Chriſt in all things, it is by faith in his merits, not for the imperfect obedience with which it is accompanied, that we are entitled to that juſtification he obtained for us. In one of the articles of Melancthon, for the viſitation of the Saxon Church, we read the following condemnation of another ſect of the corrupters of the purity of Chriſtianity, who "pour new wine into old bottles: who preach faith without repentance, without the doctrine of the fear of God, without the doctrine of the law; leading the common people into a kind of carnal ſecurity, and "*a ſecurity which is worſe than moſt of the errors of popery*†.

It is in concluſion ſhown, that the doctrine of the article of our Church on juſtification, is in entire concurrence with that above laid down. It teaches that we are juſtified by faith ſolely, but not *exiſting alone* in the ſoul; "fide ſola, ſed non ſolitaria." That there are other gifts co-exiſting with it, which by its nature muſt ſpring up of neceſſity together with it, but not concurring in the operation of juſtification: and it is aſſerted in the latter part of the Latin article, that the belief "that we are juſtified by faith only, is a doctrine moſt wholeſome and full of conſolation, as it is explained at large in the homily of juſtification."

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* Nicolaus de Orbellis. Notes, p. 352.
† Notes, p. 362.

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That we are juſtified by faith alone, is a propoſition which may be explained in two ſenſes. This the terms of the article hold forth in thoſe words, in which it is declared to be "a wholeſome doctrine *as explained in the homilies*," the obvious conſequence of which is, that if any other ſenſe of which it is capable be there affixed to it, it may be a doctrine of a very different deſcription: and by very copious and deciſive citations, Dr. Laurence has proved, that the Calviniſtic ſenſe of the propoſition was meant to be excluded, by the pointed reference in the article. But we ſhall further add, that the homily quoted, ſpeaking of faith, generally gives to it three different attributives; that of being dead, living, and nouriſhed: admitting an inert, an effective, and a progreſſive faith. It defines the inert, or dead faith, to be that which bringeth forth no good work: and although the Calviniſts aſcribe, in the moſt unlimited terms, the power of juſtification to this principle; the homily to which the article refers us for the full and true ſenſe of its terms, and the doctrine of the Church of England, ſtates, "that faith which bringeth forth no good work, to be not a right, pure, and lively faith; but a dead, *Develiſh*, counterfaite and faigned faith*." A faith of this deſcription is, therefore, fully excluded by the reference made in the article to the homily. But the faith meant there is that which is called above effective, living, or productive faith. Some further proofs of this are alſo furniſhed by the following homily, which, on account of their brevity and force, we here notice. It is affirmed therein of faith, "if theſe fruits [good works] do not follow, we do but mock with God, deceive ourſelves, and alſo other men; well may we bear the name of Chriſtian men, but wee do lacke the *true fayth* that doeth belong thereunto†. And in another place, "he that hath this faith muſt alſo have good workes‡." The only legitimate meaning of the article therefore is, that we are juſtified by that faith alone which bringeth forth good works: and in the homily of Good Works, immediately following that on Faith, it ſeems to be conſidered, that effective faith may be ſtationary or progreſſive, with reſpect to its perfectneſs: for it is there declared, that "our faith in Chriſt muſt goe before, and afterwards bee nouriſhed with good works. Life may bee without nouriſhment, but nouriſhment cannot bee without life;" alluding to the text of St. James, "faith is made perfect by

* Edition 1623, p. 19. † Ib. p. 29. ‡ P. 27.

works."

works*." Thus we ſee, that the diſciples of Calvin affirm, that they find *his* doctrine on the ſubject of juſtification by faith, in a part of the article of our Church, where a full condemnation of it is latently couched. With ſhowing the diſcordance between their tenet on this head and the article, the remarks on this ſermon properly cloſe. The preſent ſubject precludes us from entering into any obſervations on the juſtice with which this article of our Church attributes ſo high an office to efficacious faith. Yet we ſhall, notwithſtanding, refer our readers to the fine diſcourſes on faith, prefixed by Dr. Barrow, as an introduction to his expoſition of the creed.

[*To be concluded in our next.*]

ART. IX. *A complete Verbal Index to the Plays of Shakſpeare; adapted to all the Editions. Comprehending every Subſtantive, Adjective, Verb, Participle, and Adverb, uſed by Shakſpeare: with a diſtinct Reference to every individual Paſſage in which each Word occurs. By Francis Twiſs, Eſq.* 8vo. 2 Vols. 564 and 611 pp. Price 3l. 3s. Egerton, &c. 1805.

IT is but too uſual with commentators to interpret a word from their ideas of the context with which it ſtands, while in other paſſages, which do not occur to their minds at the time, a different interpretation is, perhaps, abſolutely required. To avoid this error, and the conſequent contradictions, (which might be inſtanced in many notes on Shakſpeare) nothing can be effectual but to view and compare together all the paſſages in which the expreſſion or phraſe is uſed, and thence to deduce that comprehenſive meaning, which, in its ſeveral ſhades and gradations may apply to all the examples. Editors of ancient claſſics have long diſcovered, that the ſtyle and phraſeology of thoſe authors can never be ſufficiently underſtood, nor even their ſentiments referred to with the facility which is to be wiſhed, without the aid of verbal indexes. The Delphin editors, in particular, adopted this opinion, and have accompanied the greater part of their authors with this aid. A few only of the Greek authors have been thus illuſtrated, but Seberus's index to Homer, of which various editions have been ſold, is a complete proof how deſirable ſuch an accommodation is eſteemed by the learned. Sophocles has lately been preſented with an index; and the excellent edition of Euripides,

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* Ch. ii. ver. 22.

by Beck, has an index, nearly approaching to a complete one, which adds greatly to its value. The concordances to the Scriptures, in the various languages, are all of the ſame kind; and poſſeſs a degree of utility, which, in that branch of ſtudy, more particularly, cannot be too highly appreciated.

For our Engliſh claſſics, very little of this nature has hitherto been attempted, which is one reaſon why the language of ſome of our beſt writers, where it deviates at all from common and modern uſage, has been ſo imperfectly underſtood. Biſhop Newton ſet the example, in furniſhing a verbal index to the Paradiſe Loſt: and Mr. Todd, we underſtand, offered to extend it to all the poetical works of that great author; but the publiſhers were afraid of the additional expence *. In fact, the whole works of Milton, proſe as well as verſe, deſerve ſuch means of reference, as authorities for language, at leaſt, and frequently in other points of view.

The attempt to make a copious index to Shakſpeare is not now entirely new. Mr. Ayſcough compiled for Stockdale's edition an index of very great extent: but at the ſame time, from its frequent deficiencies, more likely to augment than to ſatisfy the deſire for ſuch an accommodation. Much is certainly there, but much alſo is wanting. To inſtance in the very firſt page, *abaſhed* is omitted, *abed*, and the word *abhominable;* &c. Mr. Ayſcough's index is, in fact, more in the ſtyle of thoſe added to *Maittaire*'s claſſics, than of the Delphin indexes, and might be very uſeful, had it been compiled with more knowledge of the expreſſions that are really remarkable in the author. This fault indeed pervades all the *indices Græcitatis, Latinitatis,* &c. that they are built merely upon the compiler's judgment of the language, and if that be imperfect, the index is of courſe defective. To the compilation of a true verbal index, nothing is adverſe but the Herculean labour of the work. To extract and make references to every word in Shakſpeare, or any other copious author, for all the various times of its occurrence, is really a taſk which might alarm even a German commentator or compiler. This taſk, however, Mr. F. Twiſs has executed, and according to all appearance, with accuracy. Such a fact can only be aſcertained by trials, and we have neither made nor heard of any that were unfavourable.

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* Since writing the above, we are happy to learn, that ſuch an index is to accompany the republication of Mr. Todd's Milton.

All

All the uſes of ſuch an index cannot eaſily be enumerated. It may ſerve, in the firſt place, to aſcertain whether a particular word has the authority of the poet or not. Thus, if it be thought that *franchis'd* is a modern word, not ſufficiently authorized, we turn to the index, and find that it is uſed by Shakſpeare, in Macbeth, Act 2. ſc. 2. where we find this paſſage,

——— but ſtill keep
My boſom *franchis'd*, and my ſpirit clear.

2. It may ſerve to illuſtrate another poet, particularly one who is known to have admired and ſtudied Shakſpeare. Thus when he reads in the cloſe of Milton's Lycidas

And hears the *unexpreſſive* nuptial ſong,
In the bleſt regions meek of Joy and Love,

and is told that *inexpreſſible* is there meant, an inexperienced reader may think it forced. But Mr. Twiſs will tell him, that Shakſpeare has uſed the ſame word in "As you like it," Act 3. ſc. 2. On turning to which place he will find that it is uſed in the very ſame ſenſe.

Run, run, Orlando, carve on ev'ry tree,
The fair, the chaſte, the *unexpreſſive* ſhe.

3. It may help us to find a paſſage which we recollect imperfectly. This it ſeems unneceſſary to exemplify, and it may happen continually; nor can it be attended with much trouble, if any one remarkable word or expreſſion be recollected in the paſſage. That will be an eaſy key to all the reſt.

4. It may aſcertain, as firſt mentioned, the real ſenſe of a word, by enabling us to compare all the paſſages in which it occurs.

5. It may ſerve for amuſement in itſelf. By turning it over, and ſeeing the words which appear extraordinary, and thence referring to the paſſages which contain them. Thus *collied* will be found in Midſ. Nights Dream, Act 1. ſc. 2. and in Othello, Act 2. ſc. 3. in theſe lines;

Brief as the lightning in the *collied* night,
That in a ſpleen unfolds both heaven and earth.

alſo,

And paſſion, having my beſt judgment *collied*,
Aſſays to lead the way.

The firſt of theſe paſſages illuſtrates the ſecond, and ſhows the word to mean *darkened*. The only inconvenience in the preſent index is, the want of more perfect references, which was unavoidable. The reference to a whole ſcene for a ſingle word, when the ſcene happens to be long, is ſometimes attended with trouble. But, unleſs the lines were numbered in all the editions, this could not be avoided.

ART. X. *The Life and Pontificate of Leo X. &c. By W. Roſcoe.*

[*Concluded from our laſt, p.* 347.]

HAVING briefly noticed the two chapters in Vol. I. and II. which are introductory to the ſtate of learning under Leo, we paſs on to Chapter XVI. of Vol. III. in which Mr. Roſcoe gives an account of the encouragement afforded to men of talents at Rome, under the patronage of Leo, and during a period of general tranquillity. Among the Italian poets (i. e. poets who wrote in Italian) characterized in this chapter, we find the names of Sanazzaro, Tebaldeo, Bernardo Accolti, who is very juſtly conſidered by Mr. Roſcoe as undeſerving of the high and even ſuperſtitious honours paid to him in his lifetime, Bembo, Beazzano, Molza, Arioſto, Vittoria Colonna, Veronica Gambara, Franceſco Berni, Folengi, Triſſino, Rucellai, and Alamanni. Some of theſe names are confeſſedly obſcure, or little known unleſs to thoſe who are converſant in the antiquities of Italian poetry; but Mr. R. appears to have ſtudied their writings with attention, and has certainly appreciated their merit with much taſte.

His opinion of Bembo we ſhall extract, as it contains ſome truths well deſerving the notice of modern poets in our own nation.

"The poetical works of Bembo conſiſt chiefly of *Sonetti* and *Canzoni*, in the ſtyle of Petrarca, and are frequently more correct and chaſte, but at the ſame time more unimpaſſioned and cold, than the model on which they are formed. In the peruſal of theſe pieces we perceive nothing of that genuine feeling, which proceeding from the heart of the author, makes a direct and irreſiſtible appeal to that of the reader; and but little even of that ſecondary characteriſtic of genius, which luxuriates in the regions of fancy, and by its vivid and rapid imagery delights the imagination. On the contrary, whilſt theſe pieces ſtand approved to our deliberate judgment, we feel a conviction that any perſon

perſon of good taſte and extenſive reading might, by a due portion of labour, produce works of equal merit. That this conviction is well founded is proved in no unequivocal * manner by the innumerable throng of writers who have imitated the manner of Bembo; and who, availing themſelves of the example of this ſcholaſtic ſtile of compoſition, have inundated Italy with writings which ſeldom exhibit any diſtinction either of character or of merit. That the introduction of this manner of writing was fatal to the higher productions of genius cannot be doubted. Internal worth was ſacrificed to external ornament. The vehicle was gilt and poliſhed to the higheſt degree, but it contained nothing of any value; and the whole attention of theſe writers was employed, not in diſcovering *what* ſhould be ſaid, but *how* it ſhould be ſaid." Vol. III. p. 197.

Mr. R.'s character of Arioſto is not leſs critically juſt.

"On taking a general view of the poets of this period, we immediately perceive, that Arioſto occupies the firſt ſtation, and that had it been deprived of the ſplendor of his talents, a conſiderable diminution muſt have been made from the glory of the age. The fertility of his invention, the livelineſs of his imagery, the natural eaſe and felicity of his diction, give a charm to his compoſitions which arreſts the attention, and intereſts the feelings of the reader in a degree not experienced from the productions of any of his contemporaries. Whilſt the other writers of Italy were devoting their talents to the cloſe imitation of Petrarca, and to the mere elegancies of expreſſion, he allowed himſelf a wider range, and poured forth the ideas of his creative fancy in his own attractive and forcible language. Hence the genius of Arioſto is not preſented to us in the faſhionable garb of the day, as it was indiſcriminately worn by his contemporaries; but in its own natural and becoming dreſs, which appears equally graceful and appropriate at all times, and in all places. By the example of Bembo, the Italians would have written with correctneſs, and with elegance, but they would have been read only by their own countrymen. The delicate and attenuated ſentiment which gives its faint animation to their writings, is loſt when an attempt is made to transfuſe it into another language; but the bold and vigorous ideas of Arioſto bear without injury all change of climate; and his works have contributed more than thoſe of any other author, to diffuſe a true poetical ſpirit throughout Europe." P. 216.

Chap. XVII. is employed on the improvements made in the ſame age in claſſical literature, and here, without per-

* Does not Mr. Roſcoe mean the reverſe, *equivocal?* *Rev.*

haps much prejudice to his favourite Leo, Mr. Roſcoe might have complimented the memory of Pope Nicholas V. who collected many thouſand volumes of Greek manuſcripts from various neglected libraries, the Byzantine, &c. In claſſical literature, however, the improvements at this time approached more ſteadily and uniformly towards the higheſt excellence, than can be obſerved in the cultivation of the national tongue; and Mr. R. has taken a very judicious review of the Latin productions of thoſe who attained a decided ſuperiority in this branch of polite learning, to which Leo, he informs us, ſhowed a particular favour. Bembo and Sanazzaro, already noticed, excelled in the elegance of their Latin ſtyle; and to them are added Sadoleti, Augurelli, Vida, to whom ample juſtice is done, Fracaſtoro, Navagero, Flaminio, Silveſtri, Mozzarello, Marone, Quero, and ſome other reciters of *extempore* Latin verſes, whoſe praiſes, however, muſt be underſtood with ſome allowance. Mr. Roſcoe introduces the following circumſtances as highly honourable to the memory of Fracaſtoro, Flaminio, Navagero, and Vida.

"Although they devoted their talents to the cultivation of the ſame department of literature, yet ſo far were they from being tainted in the ſlighteſt degree with that envy which has too often infected men of learning, and led them to regard the productions of their contemporaries with a jaundiced eye, that they not only paſſed their lives in habits of the ſtricteſt friendſhip, but admired and enjoyed the literary productions of each other with a warmth and a ſincerity which were at once a proof of the correctneſs of their judgment, and the liberality of their minds. This admiration they were not more ready to feel, than to expreſs; and their works abound with paſſages devoted to the commemoration of their friendſhip, and to the mutual commendation of their talents and writings. This example extended to their contemporaries, and humanized and improved the character of the age; inſomuch that the ſcholars of the time of Leo X. were not more ſuperior to thoſe of the fifteenth century, in the proficiency made in liberal ſtudies, than in the urbanity of their manners, the candour of their judgment, and the generous deſire of promoting the literary reputation of each other. Hence it is further to be obſerved, that theſe authors have never dipped their pens in the gall of ſatire, or degraded their genius by combining its efforts with thoſe of malignity, of jealouſy, of arrogance, or of ſpleen. Not confining their talents to the cloiſtered receſſes of learned indolence, they obtained by their conduct in public life the eſteem and confidence of their fellow-citizens; whilſt their hours of leiſure were devoted to the cultivation of the ſeverer ſciences, and enlivened by thoſe poetical effuſions to which they are now indebted

indebted for the chief part of their fame. The intrinſic merit and claſſical purity of their writings are rendered yet more eſtimable by the ſtrict attention to decency, and moral propriety, which they uniformly diſplay; and which, added to the conſideration of the eaſe and ſimplicity with which they are written, might juſtly entitle them to a preference even to the remains of many of the ancient authors in promoting the education of youth." P. 316.

If we have any objection to this review of the Italian and Latin poets of the time of Leo, it is that his biographer ſeems inclined to lay too much ſtreſs on the liberal encouragement afforded by that pontiff. Patronage is certainly of ſome importance, but we ought to heſitate in declaring how much it has *produced*, when we conſider how much in all ages has been produced without it. As to Leo, there appears ſufficient evidence in the volume before us, to prove that his liberality was in ſome caſes very tardy, and in others that he was rather a niggard in beſtowing encouragement.

Chap. XX. in Vol. IV. which embraces the feeble attempts made in philoſophy, the diſcoveries in the Eaſt and Weſt Indies, &c. is principally valuable for the critical account of the celebrated Caſtiglione, and the notice of the early novel writers Bandello and Aretino, the latter of whom is chaſtiſed with all the keen juſtice of virtuous indignation. Perhaps, as our author has ſuggeſted, his name might have been omitted in a hiſtory which profeſſes to record thoſe only who do honour to the age, yet as throwing light on the depraved ſtate of ſociety at that period, which is clearly proved by the encouragement and honours Aretino received, this account was in ſome reſpects indiſpenſable. We cannot, however, quit this chapter, without noticing among the peculiarities of our author's opinions, and where he ſteps out of the literary track, a paſſage reſpecting the diſcoveries of the new world, in which after a whining prophecy of the downfall of Europe, he compliments the Americans as "a new people, who have riſen upon theſe ruins, where we may diſcern the origin of a mighty empire, deſtined, perhaps, to be the laſt refuge of freedom, and to carry to higher degrees of excellence, thoſe arts and ſciences which it has received from the exhauſted climes of Europe!"

From Chap. XXI. which records the progreſs of the libraries of Rome, the characters of the librarians of eminence, and of the hiſtorians Machiavelli, Guicciardini, and a few miſcellaneous writers, we ſhall copy Mr. Roſcoe's opinion on the much-conteſted queſtion reſpecting the intention and tendency of Machiavelli's political writings. After premiſing

that it may not be thought a ſuperfluous taſk, to endeavour impartially to aſcertain in what eſtimation thoſe writings ought to be held, he proceeds:

"On this ſubject it may then be remarked, that no one has hitherto been found hardy enough to defend, in their full extent, the baneful maxims advanced by Machiavelli, particularly in his treatiſe, entitled *Il Principe*. "If it be contended," ſays one of his warmeſt apologiſts, "that this work is fit for the peruſal of all ſovereigns, as well legitimate as uſurpers, and that he intended to give an eulogium on tyranny, he can neither be defended nor excuſed. But how can it be thought poſſible," continues he, "that Machiavelli, who was born under a republic, who was employed as one of its ſecretaries, who performed ſo many important embaſſies, and who in his converſation always dwelt on the glorious actions of Brutus and of Caſſius, ſhould have formed ſuch a deſign?" Hence it has frequently been urged on his behalf, that it was not his intention to ſuggeſt wiſe and faithful counſels, but to repreſent in the darkeſt colours the conduct which a ſovereign muſt neceſſarily purſue, in order to ſupport his authority. "It was the intention of Machiavelli," ſays another encomiaſt, "to deſcribe a deſtructive tyrant; and by theſe means to excite odium againſt him, and prevent the execution of his projects." "Our thanks are due to Machiavelli," ſays Lord Bacon, "and to ſimilar writers, who have openly, and without diſſimulation, ſhewn us what men are accuſtomed to do, not what they ought to do." The validity of theſe and ſimilar apologies, is, however, extremely queſtionable. Thoſe principles and rules of conduct on which the tranquillity of mankind ſo eſſentially depends, are too ſacred to be treated in ambiguous terms, and Machiavelli frequently diſplays ſo much apparent ſincerity in his political writings, as renders it extremely difficult, if not impoſſible, to decide when he intends to be ironical. Nor have the friends of this author, who have ſuppoſed, that in his treatiſe *del Principe*, he meant only to inſtigate his patron Lorenzo duke of Urbino to his ruin, conferred any honour either on his moral or intellectual character. If, indeed, this were his real intention, we might be inclined to aſſent to the opinion of cardinal Pole, that the writings of Machiavelli were traced by the finger of the devil. But ſuppoſing the purpoſe of Machiavelli to have been commendable, can there be a greater ſoleciſm in point of judgment, than to inſtigate a perſon to tyrannize over a country, to be cruel to his own ſubjects, and faithleſs to the reſt of the world, in the expectation of exciting a general odium againſt cruelty, fraud, and oppreſſion; and thus introducing a certain evil for the purpoſe of applying to it a dubious remedy? We may, however, ſafely releaſe this author from an accuſation, for which he has been indebted ſolely to the over-earneſt zeal of his advocates, and may certainly admit, that whatever may be thought of the rectitude

titude of his maxims, he was at leaſt ſerious in his promulgation of them. Many of the moſt exceptionable doctrines in his *Principe* are alſo to be found in his *Diſcorſi*, where it cannot be pretended that he had any indirect purpoſe in view; and in the latter he has in ſome inſtances referred to the former, for the further elucidation of his opinions. Nor is it a ſlight proof of the ſincerity of Machiavelli, that his work was recommended by his intimate friend Biagio Buonaccorſi, as a grave and uſeful performance. This, indeed, ſeems to have been the general opinion at the time of its publication. Neither Adrian VI. nor Clement VII. paſſed any cenſure on his writings, and the latter not only accepted the dedication of his hiſtory, which Machiavelli wrote at his requeſt, but granted the Roman printer Antonio Blado, a papal bull for the publication of all the writings of Machiavelli, in which the *Principe* is particularly mentioned.

Taking it then for granted, that Machiavelli has in his political works fairly repreſented his own ſentiments, how are his merits to be appreciated? Machiavelli was an acute man; but not a great man. He could minutely trace a political intrigue through all its ramifications, but he could not elevate his views to perceive that true policy and ſound morality are inſeparably united, and that every fraudulent attempt is then moſt unfortunate, when it is crowned with ſucceſs. To obtain a political end by the violation of public faith, is a ſtratagem that requires no great talents, but which will not bear to be frequently repeated. Like the tricks of a juggler, the petty routine of theſe operations is quickly underſtood, and the operator himſelf is ſoon on a level with the reſt of mankind. Thoſe who like Machiavelli have examined human conduct only in detail, muſt ever be at a loſs to reconcile the diſcordant facts, and to diſtinguiſh the complicated relations of public and national concerns. It is only by tracing them up to ſome common ſource, and adjuſting them by ſome certain ſtandard, that paſt events can ever be converted into proper rules of future conduct. To recall the examples of ancient and modern hiſtory for the imitation of future times, is a mode of inſtruction which, without proper limitations and precautions, will often be found highly dangerous. Such is the variety in human affairs, that in no two inſtances are the circumſtances in all reſpects alike, and on that account, experience without principles muſt ever be a fallacious guide. To cloſe our eyes to the examples of paſt ages, would, indeed, be abſurd, but to regulate our conduct by them, without bringing them to their proper teſt, would be ſtill more ſo. With theſe conſiderations the works of Machiavelli may be read with advantage, and his errors may perhaps prove no leſs inſtructive than his excellencies. Vol. iv. P. 152.

From this we paſs to the laſt and moſt intereſting chapter in the literary department of this work, which treats of the revival of the fine arts, and in which Mr. Roſcoe's ſtyle and taſte

taſte ſeem to riſe with an energy and grandeur proportioned to the animating topic. He appears, indeed, to have enjoyed a peculiar delight in reviewing ſubjects which are among the leaſt periſhable monuments of human genius, although time and barbarous neglect have done them no ſmall injury. The moſt illuſtrious period of the arts, Mr. Roſcoe obſerves, is that which commences with the return of Michelagnolo * from Rome to Florence about the year 1500, and terminates with the death of Leo X. in 1521, or rather with that of Raffaello in the preceding year. Within this period, almoſt all the great works in painting, in ſculpture, and in architecture, which have been the admiration of ſucceeding times, were produced. To ſelect an adequate ſpecimen from this part of Mr. R.'s labours, is not very eaſy. In his narrative are ſo uniformly blended the deciſions of correct taſte, with the enthuſiaſm of a poetical imagination, that we might perhaps, with ſome propriety, have contented ourſelves with this general praiſe, but as cuſtom requires that we ſhould go farther, we ſhall extract a paſſage from his very elaborate review of the works of Raffaello. It will afford a proof, but probably not the beſt that might have been ſelected, of the ability with which he appreciates the merit of the greater artiſts.

" The demands made by Leo X. upon the talents and the time of Raffaello, were indeed unremitting, and could not have failed to have exhauſted the efforts of a leſs fertile imagination, or a leſs rapid hand. Having determined to ornament one of the apartments of the Vatican with tapeſtry, which was at that time woven in Flanders with the utmoſt perfection and elegance; he requeſted Raffaello to furniſh the deſigns from ſuch portions of ſcripture hiſtory, as might be ſuitable for the purpoſe. The paſſages which he choſe, were ſelected from the acts of the apoſtles; and theſe he deſigned on cartoons, or paper, colouring and finiſhing them with his own hand, as models for the imitation of the Flemiſh artiſts. Each of theſe ſubjects was ornamented at the bottom with a frize, or border, in *chiaro ſcuro*, repreſenting the principal tranſactions in the life of Leo X. The pieces of tapeſtry wrought from theſe deſigns, and which, until very lately, decorated the papal chapel, were executed by the tapeſtry-weavers with a harmony of colour, and brilliancy of effect, that aſtoniſhed all who ſaw them, and ſeemed to be rather the production of the pencil than the loom. In this work Leo expended the enor-

* Mr. Roſcoe's ſpelling. We prefer Angelo, which the Academy della Cruſca uſe. Agnolo is a pronounciation of Angelo, and ſo is Angiolo, uſed, if we miſtake not, by the Bologneſe. *Rev.*

mous

mous ſum of ſeventy thouſand crowns. But although the tapeſtry arrived at Rome, the drawings, yet more valuable, were ſuffered to remain in the hands of the Flemiſh workmen, from whoſe deſcendants it is ſuppoſed they were purchaſed, in the enſuing century, by the accompliſhed but unfortunate Charles I. (During the diſturbanches which ſoon afterwards aroſe in theſe kingdoms, theſe precious monuments were expoſed to ſale, in common with the reſt of the royal collection; but Cromwell was not ſo devoid of taſte as to permit them to be loſt to this country, and directed that they ſhould be purchaſed. No further attention ſeems however to have been paid to them, and ſoon after the acceſſion of William III. they were found in a cheſt cut into ſtripes, for the uſe of the tapeſtry weavers, but in other reſpects without material injury. For ſeveral years theſe celebrated cartoons formed the chief ornament of the palace of Hampton Court, whence they have been removed by the orders of his preſent Majeſty to his reſidence at Windſor. Let not the Britiſh artiſt who is ſmitten with the love of his profeſſion, and owns the influence of genius, let him not fail to pay his frequent devotions at this ſhrine.

"We now touch the confines of the higheſt ſtate of the art; of that period when the powers of Raffaello, who undoubtedly united in himſelf all the great requiſites of a perfect painter, in a higher degree than any other individual, were exerted to their full extent. To diſtinguiſh this æra was the deſtination of his laſt great work, the transfiguration of Chriſt on Mount Tabor. In the production of this piece Raffaello was attracted by friendſhip, and ſtimulated by emulation. During the abſence of Michelagnolo from Rome, that great artiſt had heard the praiſes of Raffaello reſounded from every quarter, and had found his productions commended for propriety of invention, correctneſs of deſign, grace of compoſition, and harmony of colouring; whilſt his own were repreſented as having no other excellence than truth of drawing to recommend them. Relinquiſhing for a moment that department which was more conſonant to the ſevere energy of his own genius, and in which he ſtands without a rival in modern times, he reſolved to oppoſe a barrier to the triumphs of his great competitor, and by availing himſelf of the experienced pencil and attractive colouring of Sebaſtiano del Piombo, to give to his own vigorous conceptions, thoſe advantages which were neceſſary to exhibit them with full effect. This union of genius with talent, gave riſe to ſeveral celebrated productions, the deſigns of which were furniſhed by Michelagnolo, and the execution intruſted to Sebaſtiano. At this juncture the Cardinal Giulio de' Medici had engaged Raffaello to paint for him in oil the picture of the transfiguration, which was intended to ornament the great altar of the cathedral of Narbonne, of which place the Cardinal was archbiſhop. No ſooner had he commenced the work, than Sebaſtiano begun, as if in competition with him, his celebrated picture of the raiſing of Lazarus, which was painted with the

greateſt

greateſt attention, and in part from the deſigns of Michelagnolo, and under his immediate ſuperintendance and direction. Such a conteſt was well calculated to call forth all the efforts of Raffaello, and the work which he produced, is acknowledged to have diſplayed his various excellencies to full advantage. The pictures when completed were exhibited together to public view in the chamber of the conſiſtory, and both received high commendation. The work of Sebaſtiano was univerſally approved of, as a wonderful inſtance of energetic deſign and powerful effect; but the warmeſt admirers of Michelagnolo have not heſitated to confeſs, that in beauty and in grace the picture of Raffaello had no equal." P. 239.

On the other hand, in deſcribing the ceiling of the Sixtine chapel, Mr. R. appears to fall conſiderably ſhort of the vivid details of prior writers and artiſts. We allude particularly to a moſt beautiful paſſage in one of Sir Joſhua Reynolds's laſt Lectures on this ſubject; in this we know not which to admire moſt, the Chriſtian or the Artiſt. In other reſpects, however, the reader may depend as much on the taſte, as on the powers of reſearch which are ſo copiouſly diſplayed by Mr. Roſcoe in the whole of this chapter.

The work concludes with a ſummary of the character of Leo X. in which Mr. R. as may be expected, appears as his warm advocate. Still he has ſo impartially detailed facts in the preceding hiſtory, that even the eloquence of this laſt effort will not very materially diſturb any of thoſe "landmarks," which have hitherto directed public opinion. We wiſh, however, Mr. R. had dwelt leſs minutely on the form and features of Leo, in order to eſtabliſh the phyſiognomical indications of perſonal worth or genius. Such an attempt might have been ſuitable enough for an enthuſiaſt like Lavater. But the concluſion of the character of Leo will probably be deemed unobjectionable by all parties.

"After all, however, it muſt be confeſſed, that the claims of Leo X. to the applauſe and gratitude of after times, are chiefly to be ſought for in the munificent encouragement afforded by him to every department of polite literature and of elegant art. It is this great characteriſtic, which amidſt two hundred and fifty ſucceſſive pontiffs, who, during the long ſpace of nearly twenty centuries, have occupied the moſt eminent ſtation in the Chriſtian world, has diſtinguiſhed him above all the reſt, and given him a reputation, which notwithſtanding the diverſity of political, religious, and even literary opinions, has been acknowledged in all civilized countries, and by every ſucceeding age. It is true, ſome modern authors have endeavoured to throw doubts even upon this ſubject, and have indirectly queſtioned, or boldly denied the ſuperiority

ſuperiority of his pretenſions as a patron of letters, to thoſe of the other ſovereigns of the age. "It is well known," ſays one of theſe writers, "what cenſure attaches to the character of Leo X. for having favoured and rewarded muſicians and poets, in preference to theologians and profeſſors of the law; whilſt the glory of having revived and promoted the ſtudies of polite literature, is to be attributed rather to the pontiffs, his predeceſſors, and to his own anceſtors, than either to himſelf or to his couſin Clement VII." "I obſerve," ſays another eminent literary hiſtorian, "that theſe times are generally diſtinguiſhed as the age of Leo the Tenth; but I cannot perceive why the Italians have agreed to reſtrict to the court of this pontiff, that literary glory which was common to all Italy." "It is not my intention," adds he, "to detract a ſingle particle from the praiſes due to Leo X. for the ſervices rendered by him to the cauſe of literature. I ſhall only remark, that the greater part of the Italian princes of this period might with equal right pretend to the ſame honour; ſo that there is no particular reaſon for conferring on Leo the ſuperiority over all the reſt." After the pages which have been already devoted to enumerate the ſervices rendered by Leo X. to all liberal ſtudies, by the eſtabliſhment of learned ſeminaries, by the recovery of the works of the ancient writers, and the publication of them by means of the preſs, by promoting the knowledge of the Greek and Latin languages, and by the munificent encouragement beſtowed by him on the profeſſors of every branch of ſcience, of literature, and of art, it would ſurely be as ſuperfluous to recapitulate his claims, as it would be unjuſt to deny his pretenſions to an eminent degree of poſitive merit. How far he was rivalled in his exertions in theſe commendable purſuits, by the other princes of his time, is a queſtion which has not hitherto been particularly diſcuſſed. If, however, for this purpoſe, we take a general view of the ſtates of Italy, or even of Europe, and compare the efforts made by their ſovereigns with thoſe of Leo X. we ſhall find little cauſe to accede to the opinion ſo deciſively advanced. In Naples, with the expulſion of the family of Aragon, and the introduction of the Spaniſh government, the literary conſtellation which had ſhone ſo bright at the cloſe of the preceding century, had ſuddenly diſappeared, and had left that unfortunate and diſtracted country in almoſt total darkneſs. The viciſſitudes to which the city and territories of Milan had been expoſed, and the frequent change of its ſovereigns, had effectually prevented that place from being conſidered as a ſafe aſylum for either the muſes or the arts; and even the character of the princes of the houſe of Sforza in the time of Leo X. as diſplayed during the ſhort period in which they held the ſovereignty, exhibited few proofs of that predilection for literature, by which ſome of their anceſtors had been diſtinguiſhed. Although the city of Venice was further removed from the calamities of the

time, yet the continental territories of that ſtate had ſuffered all the horrors of warfare; and even the capital derives more celebrity, in the eſtimation of the preſent day, from its having been fixed upon by Aldo for the eſtabliſhment of his preſs, than from the literary character of its inhabitants. The family of Gonzaga, the ſovereigns of Mantua, have juſtly been diſtinguiſhed as eminent patrons of learning; but the ſcantineſs of their reſources, which were exhauſted by military expeditions, and the narrow limits of the theatre of their exertion, prevent their being placed in any degree of competition with Leo X. On the death of Guidubaldo, Duke of Urbino, in the year 1508, and the acceſſion of his ſucceſſor Franceſco Maria della Rovere, that court changed its character; and after the expulſion of the Duke by Leo X. in the year 1516, the duchy of Urbino may be conſidered as compoſing, like the Tuſcan ſtate, a part of the dominions of Leo X. Of all the principalities of Italy, Ferrara is the only one that had any pretenſions to contend with the pontifical ſee in the protection and encouragement afforded to men of talents, learning, and wit, and the poſſeſſion of Arioſto alone is an advantage not to be counterbalanced by any individual of the Roman court; yet the patronage conferred on this great man by the family of Eſte, was ſo ſcanty, as to have ſupplied him with frequent ſubjects of remonſtrance and complaint. As a patron of learning, Alfonſo was greatly inferior to many of his predeceſſors, and he was indebted for his glory rather to his military exploits, than to his ſucceſsful cultivation of the arts of peace. During his avocations or his abſence, the encouragement of literature devolved, with the care of his ſtates, on his Ducheſs, Lucrezia Borgia, to whom is to be attributed no ſmall ſhare of the proficiency made in liberal ſtudies during the times in which ſhe lived. Nor is there any perſon of the age who is better entitled to ſhare with Leo X. in the honours due to the reſtorers of learning, than the accompliſhed, but calumniated daughter of Alexander VI.

"Still leſs pretenſions than the Italian potentates have the other ſovereigns of Europe, to participate in or to diminiſh the glory of Leo X. The cold and crafty policy of Ferdinand of Spain, and the vanity, imbecility, and bigotry, of the emperor elect, Maximilian, were ill adapted to the promotion, or the toleration of liberal ſtudies; and their youthful ſucceſſor Charles V. and his rival Francis I. were too much engaged in hoſtilities againſt each other, to allow them at this time to afford that encouragement to letters and to arts, which they manifeſted at a ſubſequent period. The moſt munificent, as well as the moſt learned monarch of his time, was Henry VIII. under whoſe auſpices England vigorouſly commenced her career of improvement; but the unaccountable verſatility, and unrelenting cruelty of his diſpoſition, counteracted in a great degree the effects of his liberality; and it was not until the more tranquil days of his daughter

daughter Elizabeth, that these kingdoms rose to that equality with the other states of Europe, in the cultivation of science and of literature, which they have ever since maintained.

"That an astonishing proficiency in the improvement of the human intellect occurred during the pontificate of Leo X. is universally allowed. That such proficiency is principally to be attributed to the exertions of that pontiff, will now perhaps be thought equally indisputable. Of the predominating influence of a powerful, an accomplished, or a fortunate individual on the character and manners of the age, the history of mankind furnishes innumerable instances; and happy is it for the world, when the pursuits of such individuals, instead of being devoted, through blind ambition, to the subjugation or destruction of the human race, are directed towards those beneficent and generous ends, which, amidst all his avocations, Leo the Tenth appears to have kept continually in view." P. 341.

All this may fairly be conceded to Leo, but there appears to be no qualities in his character as a sovereign pontiff, so estimable as to induce any man to diminish the value and importance of the reformation, or the character of the reformers, in compliment to him. The splendor which the revival of learning and the arts cast upon his pontificate ought to have satisfied his most enthusiastic admirers, because on that subject there can be no difference of opinion, and no great risk of committing inconsistencies or running into extravagant eulogiums.

The ornamental part of this work is executed in a very elegant style, particularly the vignettes prefixed to each chapter.

BRITISH CATALOGUE.

POETRY.

ART. 11. *Ulm and Trafalgar.* 4to. 1s. Hatchard. 1806.

Of all the tributes which have hitherto been paid to the memory of Lord Nelson, this is by far the most animated, and the most deserving of preservation. It is only necessary to exhibit the lines with which the poem commences, to justify our praise, and induce the reader to obtain the whole.

"While Austria's yielded armies, vainly brave,
Moved, in sad pomp, by Danube's blood-stain'd wave,

Aloft, where Ulm o'erlooks the circling flood,
'Midſt captive Chiefs the inſulting Victor ſtood,
With mock regret War's fatal chance deplored,
And ſhamed with taunts the triumphs of his ſword.
Then, as the mounting fury fired his brain,
Blind with raſh hope, of fancied conqueſts vain,
In rage of hate, and inſolence of power,
(O luckleſs vaunt! and moſt ill-choſen hour!)
O'er England's ſeas his new dominion plann'd,—
While the red bolt yet flamed in Nelſon's hand!

That hand, which erſt, by Nile's affrighted tide,
Smote with dread fire the godleſs Warrior's pride,
And ſtrew'd his blazing wrecks on Egypt's ſhore—
Exhauſted Europe, by the diſtant roar
Rouſed from her trance, bet ſhatter'd force combined,
And half-redeem'd the freedom of mankind.
But ah! too ſoon the imperfect efforts ceaſe,
And fainting nations ſleep in deathlike peace;
Not long:—Once more to vex the troubled times,
Fluſh'd with the triumph of ſucceſsful crimes,
With rapine's ravening eagles wide unfurl'd,
Behold! the fell Diſturber of the World,
Scourge of the weak, and terror of the ſtrong,
With unreſiſted legions pours along,
O'er trembling States to ſtretch his iron reign,
And wreſt by force what fraud had fail'd to gain!

Earth all his own—(ſo feigns his fabling pride!
Thrones of the North! be *yet* that boaſt belied!)
Earth all his own—in hope, he dares profane
With impious graſp, the ſceptre of the main:
But England heard the vaunt and Nelſon made it vain."

P. 3.

In the ſame ſpirit of genuine poetry and ardour of true patriotiſm the verſe proceeds. It would not perhaps be eaſy to find, in any of our moſt popular productions, an apoſtrophe of more lofty rhyme than the following—

"And ſure, if e'er the Spirits of the Bleſt
Still fondly cheriſh, in the realms of reſt,
Their human paſſions; thine are ſtill the ſame;—
Thy zeal for England's ſafety and her fame!
And when in after-times, with vain deſire,
Her baffled foes in reſtleſs hate conſpire
From her fair brow th' unfading wreath to tear,
Thy hand,—and hands like thine,—have planted there—
Thou, ſacred Shade! in battle hovering near,
Shalt win bright Victory from her golden ſphere,
To float aloft, where England's enſign flies,
With angel wings, and palms from paradiſe!"—P. 8.

Why

Why the author has not given the public his name, we can hardly imagine; perhaps it would not be very difficult to diſcloſe what is thus concealed, but this we forbear to attempt.

ART. 12. *Monody on Admiral Lord Viſcount Nelſon, who, after a Series of tranſcendant and heroic Services, fell glorioufly, October* 21, 1805, *in the Battle of Trafalgar, at the Moment of obtaining the moſt brilliant and deciſive Victory recorded in the Annals of Great Britain. By George Richards, A.M. F.A.S, late Fellow of Oriel College, Oxford.* 4to. 1s. Parker. Oxford: Cadell, &c. London. 1805.

This Monody is ſhort, but it is well written; the thoughts are juſt and natural, and the verſes at once harmonious and ſpirited. The following paſſage is as much as we can allow ourſelves to take, out of a compoſition of little more than 100 lines. After pointing to the glory of his hero's death, the poet proceeds—

" And yet the ſigh will heave, the tear will flow;
The hymns of conqueſt end in ſtrains of woe.
'Tis Nature's ſigh: 'tis Nature's tears are ſhed:
We knew him living, and we mourn him dead.
Not ſo our ſons: they but his fame ſhall know:
Nelſon will then be but as Marlborough now.

When his great actions riſe before their view,
'Twill be their boaſt to breathe the air he drew:
His name, the glory of the hiſtoric page,
Shall fire the riſing youth from age to age:
Each deed ſhall ſpeak; and Nile in diſtant years
Act on the mind like Blenheim or Poictiers."—P. 8.

ART. 13. *Nathan the Wiſe; a Dramatic Poem. Written originally in German, by G. E. Leſſing.* 8vo. R. Philips. 10s. 6d. 1805.

The firſt edition of this Dramatic Poem was printed at Berlin, in 1779. Its avowed object was to inculcate mutual indulgence between religious ſects. The name of Leſſing was very popular among his countrymen, and this is eſteemed one of his beſt performances. The tranſlator ſeems to have performed his part reaſonably well, as the following ſhort ſpecimen will demonſtrate.

" What art thou prating of? My deareſt Daya,
indeed thou haſt ſome ſtrange unſeemly notions
His God—*for* whom he fights"—what is a God
belonging to a man—needing another
to fight his battles? And can we pronounce
for which among the ſcatter'd clods of earth
you, I was born; unleſs it be for that

on which we were produced. If Nathan heard thee—
What has my father done to thee, that thou
haſt ever ſought to paint my happineſs
as lying far remote from him, and his.
What has he done to thee that thus, among
the ſeeds of reaſon, which he ſow'd unmix'd,
pure in my ſoul, thou ever muſt be ſeeking
to plant the weeds, or flowers, of thy own land.
He will not of theſe pranking gaudy bloſſoms
upon this ſoil. And I too muſt acknowledge
I feel as if they had a ſour ſweet odor,
that makes me giddy—that half ſuffocates.
Thy head is wont to bear it. I don't blame
thoſe ſtronger nerves, that can ſupport it. Mine—
mine! it behoves not. Latterly thy angel
had made me half a fool. I am aſham'd
whene'er I ſee my father, of the folly."—P. 124.

The tranſlator adopts the abſurd cuſtom of not commencing the verſe with a capital letter, but we think it is ſtill more reprehenſible to eke out the volume, to its preſent ſize, as he has done. Thus two monoſyllables, yes, and no, by placing the ſpeakers names in capitals above each, are made to fill almoſt half a page. In ſome other places there are hardly more than thirty words in a page.

ART. 14. *Simple Poems, on Simple Subjects. By Chriſtian Milne, Wife of a Journeyman Ship Carpenter, in Footdee, Aberdeen.* 8vo. Price 5s.

Far be it from us to view with eyes of critical ſeverity an appeal ſo forcible as this is, to our benevolence; but ſtill farther is it from our propenſities to reſtrain the emotions, which in hours of ſorrow and diſtreſs could dictate ſuch lines as theſe which follow:

To my Huſband, on the Return of our Wedding Day.

"Four times the ſun has croſſed the line,
Since Love and Hymen made you mine;
Tho' we be lowly, poor, and mean,
We feel nor diſcontent nor ſpleen.
We love, and live in harmleſs joy,
No worldly cares our peace deſtroy.
We envy not the rich refin'd,
With empty pomp, tho' poliſhed mind.
Our pleaſures purer far than theirs,
More light our purſe, more light our cares.
Years glide along, yet as they roll,
I think thou'rt dearer to my ſoul.
Each year, I feel I love thee more
Than I could do the year before.

Two

Two infant daughters, cement ſweet,
Of wedded love and joy complete;
Have, by the bounteous hand of heaven
To crown our worldly bliſs been given.
One wiſh remains, my friend, that thou
May'ſt live ſo long, as oft to view
With tearful eye and lab'ring breath
The verdant turf I lie beneath."

ART. 15. *The Triumph of Friendſhip, and Reward of Ingratitude. An intereſting hiſtorical Poem. By William Golden, Author of the Diſtreſſed Village.* 4to. Price 1s. 26 pp. Printed for the Author, No. 32, Wilſon-ſtreet, Moorfields.

Whether the hiſtory before us be the "Triumph of Friendſhip," we will not decide, not being able to command our perfect attention through ſuch a work; but the very firſt paſſage will ſhow it is not the "Triumph of Poetry." The author ſets out thus:—

"Behold a King, whoſe virtues all adore,
Friend to the rich, a father to the poor;
Much loved at home, abroad, at peace,
His bliſs his ſubjects' bleſſings to encreaſe:
In ſtate unſullied wore a ſhining crown,
No guilt, no ſhame to bear his ſpirit down;
In private life was innocent and gay,
Could join the ſportſman, could attend the play,
At ball aſſembled meet the cheerful throng,
And trip with graceful eaſe the boards along:
His name Adolphus, and in years a youth,
His figure manly, and his ſoul was truth.
Of him I ſing, as ſtory doth relate,
Fix'd in his love, and in his friendſhip great." P. 3.

Surely even a critic can ſcarcely be required to peruſe this work throughout, or to aſcertain whether a hiſtory can be rendered "intereſting" by ſuch a writer. He ſeems however to be a well-meaning and benevolent man, and it is with concern that we inform him, he has not any ſpirit of poetry, and ſcarcely any notion even of verſification.

NOVELS.

ART. 16. *The Poſt Captain, or the Wooden Walls well manned; comprehending a View of Naval Society and Manners.* 8vo. 5s. Tegg. 1806.

We took up this volume with our uſual prepoſſeſſion in favour of every thing connected with the Britiſh navy, and with the hope

of receiving entertainment from a deſcription of Naval Society and Manners. But we have been grievouſly diſappointed, for a more ſtupid or nonſenſical farrago was hardly ever put together.

MEDICINE.

ART. 17. *The Medical Works of the late Dr. William Turnbull, Vol. I. containing a popular Treatiſe on Health, and the Meant of preſerving it. Edited by his Son, William Turnbull, A. M. Member of the Royal College of Surgeons, London: to which is added, the Life of the Author.* 12mo. 200 pp. Price 5s. Murray and Highley. 1805.

The little volume before us is a part only of an intended publication of the works of the late Dr. Turnbull. To how many volumes the works will extend, we are not informed; we only learn, that certain letters publiſhed by the author, in the Lady's Magazine, on the diſeaſes of women and children, will form a part of the next volume. The editor claims for his father the merit of having been the firſt perſon who noticed and deſcribed the croup; his eſſay on which diſeaſe, firſt publiſhed in the year 1756, in the Scot's Magazine, will be alſo inſerted in the next volume of the works. In the preſent are contained, rules for the preſervation of health, under the uſual heads of air, exereiſe, diet, and the paſſions of the mind. Though theſe ſubjects have been frequently treated on, and therefore nothing new can be expected, yet as they are here handled with propriety and judgment, we may ſafely recommend this volume to ſuch perſons as are not already in poſſeſſion of ſimilar treatiſes. The following is given as a ſpecimen of the manner in which the work is executed.

"To the preſervation of health, the golden mean equally applies, as to other important purſuits in life; for an attention to health may be carried ſo far, as to degenerate into weakneſs. Thus however proper the ſyſtem of the noble Venetian, Cornaro, might be in his particular caſe, and an infirm and worn out conſtitution which gave riſe to his precepts, it is by no means a plan to be generally adopted. The human frame, we know from daily obſervation, is adapted for great variety, and can endure equally the ſcorching heats of the torrid zone, and the freezing colds of the polar circles. Man is more injured by himſelf than by any external agent, or circumſtance of ſituation in which he is placed; and the principal thing required is, to guard him againſt the evils which attack equally the energies of his mind and body, from the refinements of modern life. Theſe are the ſnares he is to be aware of, the ſyrens whoſe poiſon ſaps the foundation of his frame; and avoiding theſe, by temperance, moderation, and exerciſe, he may reaſonably hope to be able to enjoy, in the language of the poet,

The feaſt of reaſon, and the flow of ſoul."

ART.

ART. 18. *The Vaccine Conteſt; or, Mild Humanity, Reaſon, Religion and Truth, againſt fierce unfeeling Ferocity, overbearing Inſolence, mortified Pride, falſe Faith, and Deſperation; being an exact Outline of the Arguments, and intereſting Facts, adduced by the principal Combatants on both Sides, reſpecting Cow-pox Inoculation, including a late Official Report on this Subject, by the Medical Council of the Royal Jennerian Society, chiefly deſigned for the Uſe of Clergymen, and Heads of Families. By William Blair, M.A. Surgeon to the Lock Hoſpital, &c.* 8vo. 96 pp. Price 2s. 6d. Murray. 1806.

From the preface to this little volume we learn, that the author had inoculated, with the matter of the cow-pox, upwards of 600 paupers, who applied to him at the Bloomſbury Diſpenſary, to which he is ſurgeon, in the courſe of the years 1802, 3, and 4; but that in the laſt year, in conſequence of the malicious miſrepreſentations that had been induſtriouſly circulated among the poor, very few, and after the 12th of November laſt, not one perſon had applied there to be inoculated. So ſtrong a proof of the revolution that had been effected in the opinions of the people on the ſubject, induced him to read Dr. Rowley's publication, "The Cow-pox no Security againſt the Small-pox," which had been puffed and thruſt into all parts of the town, but particularly among the poor, who were moſt likely to be duped by the extravagant and bold aſſertions it contained. As this ſeemed to be the ſource from whence the opponents to the practice of vaccination have drawn their principal objections, Mr. Blair has attempted, and we think ſucceſsfully, in this publication, to ſhow the falſe reaſoning on which the objections are founded. For this purpoſe, he ſuppoſes a converſation to have paſſed on the ſubject, between the author, whom he calls Dr. Bragwell, a clergyman, and himſelf. The arguments uſed by the doctor are taken from his own pamphlet, the folly and the falſehood of them are abundantly proved by the clergyman and the ſurgeon; but the doctor, though ſilenced, is not converted. We cannot ſay we are ſanguine in our expectations of advantage to the cauſe, from this project of Mr. Blair, as the perſons who could be poiſoned by Dr. Rowley's aſſertions, are not very likely to be reaſoned out of their prejudices. While this pamphlet was printing, Dr. Rowley died, but as his book had been circulated with uncommon diligence, Mr. B. thought that this, which is intended as its corrector, ought not to be withheld.

ART. 19. *Reply to Dr. James Carmichael Smyth, containing Remarks on his Letter to Mr. Wilberforce, and a farther Account of the Diſcovery of the Power of Mineral Acids, in a State of Gas, to deſtroy Contagion. By John Johnſtone, M. D. Fellow*

Fellow of the Royal College of Phyſicians. 8vo. 275 pp. Price 5s. Mawman. 1805.

Dr. Smyth's letter, to which this is an anſwer, was noticed in the 25th vol. p. 562, of the Britiſh Critic. It was admitted by Dr. Smyth, that Dr. Johnſtone, the father, had mentioned among other methods of purifying the air, burning brimſtone in the apartments of the ſick, or raiſing the marine acid in the form of vapour or gas, and that his method for obtaining this vapour was publiſhed as early as the year 1758. But from the manner in which it is mentioned, Dr. J. did not ſeem to prefer it, for the purpoſe, to the vapour produced from myrrh, benzoin, camphor, vinegar, &c. The ſubject was again mentioned by Dr. J. Johnſtone, brother to the preſent writer, in his inaugural theſis, printed in 1773, and again, more ſtrongly, in a tranſlation of the theſis, publiſhed in 1779. It had alſo been inſiſted on by another brother of the author's, in a letter to Dr. Prieſtley, written in May 1775, intitled, "Remarks upon the Medical Virtues of different Kinds of Air." The letter was ſent to Dr. Prieſtley, by the father, with a view to its being publiſhed in the Philoſophical Tranſactions. "Another grand reſtorative of vitiated air," the writer ſays, "is acid air, procured from ſea ſalt. This is capable of a very important medical application. The uſe I mean, is that of correcting the air of jails, hoſpitals, &c. and mediating the air within the chambers of perſons labouring under any putrid diſeaſe, or ſuch as are troubled with wounds, or ulcers, tending to putreſcency. This uſe of acid air," he adds, "was recommended by my father, Dr. Johnſtone, of Kidderminſter, in his Diſſertation on the Malignant Epidemical Fever of 1756." This letter was not publiſhed, the Society conſidering the communication as more proper for a medical body than for them. We have here, however, ſufficient evidence that the vapour of the mineral acid was uſed by the Johnſtones for the purpoſe of deſtroying the infectious matter of fever, many years before Dr. C. Smyth uſed the vapour of the nitric acid for the ſame purpoſe. Purſuing the ſubject, this author attempts to ſhow, that the vapour of the marine acid is equally efficacious in correcting vitiated air, and may be uſed with as little inconvenience to the ſick, as the vapour of the nitric acid. The reſult of ſuch comparative trials as he has been able to make, ſeem to prove, that when equally diluted, they are equally harmleſs. We hope ſuch trials will be continued, and multiplied; the public may thence in the end learn, whether the vapour of the nitric, or the marine acid, do either of them poſſeſs the power attributed to them, of deſtroying contagious miaſmata, which does not ſeem as yet to have been with ſufficient clearneſs aſcertained.

ART.

ART. 20. *Obſervations on the Uſe and Abuſe of Mercury, and on the Precautions neceſſary in its Employment. By A. Philips Wilſon, M. D. Fellow of the Royal College of Phyſicians, and of the Royal Society, Edinburgh.* 8vo. 20 pp. Cadell and Davies. 1806.

Theſe few pages are publiſhed, the author ſays, with the view of preventing the indiſcriminate uſe of mercury, in the practice of medicine, which, he thinks, has a tendency to bring that valuable drug into diſrepute. The cautions which he gives principally regard the care neceſſary to be taken by perſons under a courſe of mercury, to guard againſt cold; ſuch precautions are certainly neceſſary, but ſo obvious, that few perſons, we believe, offend in that way. The author ſeems to have great apprehenſions of the miſchievous effects of calomel, and other mercurial preparations given internally. "They weaken," he ſays, p. 17. "the ſtomach and inteſtines, whence ariſe various dyſpeptic complaints, flatulence, acidity, diarrhœa, dyſentery," ſo that he has almoſt totally abandoned that mode of adminiſtering the drug; and in all caſes, where it is to act as an alterant, he prefers introducing it into the habit through the ſkin, that is, we preſume, combined with lard. We can, however, aſſure the author, that calomel purges, adminiſtered with caution, are as innocent as they are efficacious; and that calomel, and the other chymical preparations of mercury, given in ſmall doſes, prove powerful alterants, and are certainly preferable to the ointment, except in caſes of the lues venerea, in which it is neceſſary to adminiſter a larger quantity of the mineral than could be given in any other form than the ointment.

DIVINITY.

ART. 21. *A Charge delivered to the Clergy of the Dioceſe of Exeter, at the primary Viſitation of John, Lord Biſhop of Exeter, 1804 and 1805. Publiſhed at the Requeſt of the Clergy.* 4to. 25 pp. 1s. 6d. Beckett. 1805.

To ſay that we are pleaſed with this Charge would be ridiculous. We are often pleaſed with trifles, with a ſonnet, with a ballad, or an epigram; but, to a diſcourſe filled with the moſt apoſtolical ſentiments, and couched in the moſt dignified and appropriate expreſſions, it would be a profanation to apply the ſame form of words. We are ſtruck by it, we are impreſſed, we are ſatisfied: as equal to the character of the writer, as equal to the ſanguine expectations of the Church; from him whom his Sovereign in particular delighted to honour.

Of what is perſonal to himſelf, the Biſhop ſpeaks with modeſty and propriety; in a way calculated to do juſtice to his own feelings, and to conciliate the regard and affection of his hearers.

But

But when he comes to the great points, which at this day moſt nearly affect the vital intereſts of religion, the attempts of diſſentients (of whatever denomination) to be armed with power againſt the church, and the machinations and progreſs of fanaticiſm, we can only regret that it is impoſſible for us to copy every word which he delivered. On the former ſubjects let us give a ſmall ſpecimen, conjuring our readers to refer to the book for the context.

"I am ſure your good ſenſe will anticipate me in thinking that *toleration is one thing, civil power, reward,* and *privilege* another. When *toleration* is granted, *that* is granted, to which all peaceable and conſcientious Diſſenters have a claim. But when men aſk to be armed with extenſive and formidable *powers,* it is very *natural,* it is ſtrictly *juſtifiable,* it is highly *prudential* to aſk, how power has been uſed by this ſect IN TIME PAST. If doctrines ſanctioned by the higheſt authority in the church of Rome, have never, by *the ſame authority,* been repealed or diſavowed, it cannot reaſonably be expected, that their practices, (if the means of exertion were allowed) would be materially different. It is a well known truth, that FROM NO ONE PRINCIPLE WHICH THE CHURCH OF ROME HAS EVER AUTHORITATIVELY MADE, IT HAS EVER AUTHORITATIVELY RECEDED!" P. 14.

On the other ſubject a few words alſo.

"I confeſs I never could be induced to think that the doctrines peculiar to Calvin, (for of ſuch only I ſpeak) are analogous to theſe ideas which all religion, natural as well as revealed, ſuggeſts to us, concerning the perfections of a God. It was wiſely obſerved, by an ancient philoſopher, that peculiar care was to be taken in obtaining ſound and right ſentiments, concerning the Deity and his attributes. Whatever perverſity of opinion enters into mens' creed on this head, muſt in a great meaſure tincture their whole conduct; and I think it can ſcarcely be denied, that the conceptions of thoſe who are biaſſed towards Calviniſm, ſeemed peculiarly calculated to inflame and keep alive a ſpirit of fanaticiſm, not altogether reconcileable with true charity and humility. Thoſe who can work themſelves up to a perſuaſion that, from all eternity they have been the deſignated veſſels of the Divine Favour, without any reference to their virtue, their moral conduct, or even their faith, will naturally be elated with a frantic preſumption, little calculated to render them moral in their dealings, mild in their deportment, or ſubmiſſive to thoſe whom it has pleaſed Providence to place over them." P. 21.

Is this the beſt paſſage of this part? Reader, look and examine for thyſelf.

ART. 22. *A Sermon preached in St. Mary's Church, in Truro, at the Primary Viſitation of the Right Reverend the Biſhop of Exeter,*

Exeter, on Wedneſday, the 17th Day of Auguſt, 1805. *By the Rev. W. Gregor, M.A. Rector of Creed. Publiſhed at the Requeſt of the Right Reverend the Biſhop of Exeter.* 4to. 1s. 6d. Rivingtons.

We do not wonder that the publication of this ſermon was requeſted by the dioceſan at whoſe viſitation it was preached. It is a moſt eminently ſeaſonable, uſeful, and ſolid diſcourſe: and it ſo abounds with matter and argument, that we find ſome difficulty in preſenting to our readers a proper abſtract of it. The preacher begins, by offering ſome juſt and ſtriking remarks upon the conduct of *St. Paul* towards thoſe whom he wiſhed to gain, and to ſecure as converts to his doctrine. Some caſes are then ſet forth, in which Chriſtian miniſters may apply to themſelves the example of St. Paul, as deſcribed in the text: "I am made all things to all men." I. In their *general deportment, and intercourſe with the world.* II. By paying a due regard to the caſe and circumſtances, the wants and weakneſſes, the peculiar modes of life and habits of thinking of thoſe whoſe ſpiritual welfare is intruſted to their charge. III. In regard to thoſe who may be *oppoſed* to them in diſcipline and doctrine. A ſhort review is here taken of the claims of regular miniſters of our church.

The preacher then notices "the accuſations which have been publickly preferred againſt miniſters of the Goſpel, that they preach not *the Goſpel;* and that, whilſt they complain of diſſentions from our church, they are the *real Diſſenters* from that church, whoſe doctrines they have ſolemnly pledged themſelves to maintain." Many excellent remarks follow, concerning the *Calviniſtic ſenſe* which ſome perſons aſcribe to the articles of our church.

A *Note*, ſubjoined to the ſermon, ſhows the impropriety of the term "*moderate Calviniſm.*" But we cannot refrain from ſetting before our readers the affecting *concluſion* of this diſcourſe. Having dwelt upon the parting ſcene, betwixt St. Paul and the elders of Epheſus, the preacher adds, "May we ſtrive, in ſome degree, to reſemble this great and good man; ſo that we, alſo, may finiſh our courſe with joy! may the conſolation of our conſciences, and the teſtimony of thoſe whoſe feet we have directed in the way of peace, accompany us at our departure from this our ſcene of trial!—and when age or diſeaſe ſhall have overtaken us, and weakneſs and decay become viſible in our countenances; may thoſe, whoſe ſouls have been intruſted to our care, follow us with anxious eyes, and watch our footſteps with ſorrowful forebodings of the time, when we ſhall be ſeparated from them! and when, at the cloſe of all earthly things, they ſhall attend to pay the laſt ſolemn token of regard and reverence towards us, may they bear a grateful record "what manner of perſons we have been with them, at all ſeaſons!" May the teſtimony of the heart appear in every countenance; and the

tear

tear of ſincerity in every eye prove their ſorrow, that they ſhall ſee the face of their ſpiritual guide, and earthly friend, no more!"

ART. 23. *A Sermon preached on the Day of the General Thankſgiving, December 5, 1805, in the Pariſh Church of Kells. By the Moſt Rev. T. L. O'Beirne, D. D. Lord Biſhop of Meath. Publiſhed at the Deſire of the Sovereign and Corporation of Kells, and the Officers of the Yeomanry Corps who were preſent.* 8vo. 55 pp. 2s. Dublin. Rivingtons and Hatchard, London. 1805.

The example of the Pſalmiſt is here adduced by the Biſhop of Meath, as that on which every pious King ſhould act, in aſcribing to God the favourable events with which his government is bleſſed. He ſtates what is to ſuch a Monarch a legitimate cauſe for war, and applies it to the caſe of our own. He then enquires into the ſentiments and feelings with which our national thankſgiving, on the late occaſion, required to be performed. The particular precept of the text (Pſalm ii. 10, 11.) is, "to rejoice with trembling, and ſerve God with fear;" which is here explained and applied. The Biſhop next ſtates the duties of the time, and expatiates more particularly on the nature of the deliverance received. When it becomes neceſſary to advert to the unfortunate loſs of our heroic commander, the Biſhop of Meath expreſſes himſelf with all piety and reſignation, and then extending his reflections, he ſays,

"Such is the vanity of all human things! Of ſuch ſtuff as this is all human glory! We are met to rejoice, to rejoice with the joy of Chriſtians, for an event that ſurpaſſes what in the deſtinies of Empires has ever occurred moſt glorious. But, in the very inſtant that its recent ſplendor burſts upon our view, death covers it with his ſhades, and ſits as it were in mockery on all the trophies we raiſe to commemorate it. The grave in which our deliverer repoſes, with all that the enemies of his country had left him of his mortal frame, caſed, as it were, in his own glory *, opens before us, and the ſcene cloſes, like every other earthly ſcene, in lamentations, and mourning and woe."

Contraſting the haughtineſs of our chief enemy with the Chriſtian feelings of our own commanders, his Lordſhip afterwards introduces Lord Collingwood's general orders after the victory, as a model for ſuch an occaſion; and concludes with loyal prayers for the happineſs of our beloved Sovereign †.

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* "Alluding to his coffin."

† We were rather ſurpriſed to obſerve in the title page, that the chief Magiſtrate of Kells is officially ſtyled the Sovereign: this, however, has not deterred the Right Rev. Preacher from applying it alſo to him to whom it belongs, of general and of public right, to the *Father of his people!*

ART.

ART. 24. *A Sermon preached in the Pariſh Church of St. Andrew, on Sunday, January* 5, 1806, *on Occaſion of the Death of the Rev. Charles Barton, M. A. late Rector of the ſaid Pariſh. By the Rev. Charles Pryce, M. A. late of Merton College, Oxford; joint Curate of St. Andrew's, Holborn. Publiſhed by Requeſt.* 8vo. 18 pp. 1s. Rivingtons. 1806.

On the death of a man highly, and we believe very juſtly eſteemed in his pariſh, this diſcourſe was preached: in which, from the certainty of death, are enforced the great duties of life; religious, ſocial in general, and private or domeſtic; and it is ſuggeſted in ſtrong but proper terms how well theſe were all fulfilled by the perſon lamented. The Sermon is, without extravagance, or affected emphaſis, a teſtimony to departed merit, honourable to the writer of it, as well as to him who afforded the melancholy ſubject.

ART. 25. *Prudence: A Sermon addreſſed to young Clergymen. By the Rev. S. Partridge, F. S. A. Vicar of Boſton, in Lincolnſhire.* 12mo. 21 pp. 1s. Rivingtons. 1806.

By Prudence, the preacher means on this occaſion, "the talent of chooſing, among different ways of diſcharging our function, that which is moſt beneficial in any given circumſtances." "This prudence," he obſerves, "is chiefly exerciſed upon three ſubjects: firſt, *preaching;* ſecondly, attention to the flocks of which we are paſtors; laſtly, our own *manners* and *conduct.*"

Under the firſt head he recommends proper attention to *dignity*, both of language and manner. Under the ſecond, he lays down ſome particular rules for the intercourſe of a paſtor with his flock. Under the third, he explains in what manner the example of ſuch a paſtor may be made moſt uſeful.

With a large and very inſtructive quotation from the Firſt Epiſtle of St. Paul to Timothy, he then concludes a diſcourſe extremely well calculated for the inſtruction of young divines, "founded on a thirty years miniſtration among them."

ART. 26. *A Sermon preached at the Anniverſary Meeting of the Sons of the Clergy, in the Cathedral Church of St. Paul, on Thurſday, May* 17, 1804. *By the Rev. Robert Hodgſon, M.A.* 4to. Rivingtons. 1806.

A ſound diſcourſe on Phil. iv. 8. "If there be any virtue, if there be any praiſe, think of theſe things." The preacher laments and obviates the prevailing diſpoſition to brand the Chriſtian Miniſter's honeſt zeal in the diſcharge of his duty, with the injurious names of monaſtic auſterity and preciſeneſs. He, with proper dignity, aſſerts their claim to reſpect from the qualities of piety, loyalty, patriotiſm, and fortitude, which have

diſtinguiſhed

diſtinguiſhed their conduct among us. From this head he takes ſuitable occaſion to inculcate the excellence of this particular charity for which he preached, and the peculiar claims of the children protected by this benevolent inſtitution.

ART. 27. *The Dependance and Duty of Man, being a Sermon preached in the Pariſh Church of St. Andrew, Norwich, upon the Thankſgiving Day, Dec.* 5, 1805, *for Lord Nelſon's Victory, and publiſhed by Requeſt. By the Rev. Lancaſter Adkin, M.A. of Benet College, Cambridge, and Rector of Belaugh in Norfolk.* 8vo. 1s. Oſtell. 1806.

This well-intended diſcourſe was doubtleſs heard with complacency and attention by the preacher's congregation, who, perhaps, thought to mark their perſonal attachment, by deſiring its publication. Beyond this circle it will not, probably, be read. It is full of texts of ſcripture, not always the moſt happily introduced, and is remarkable for any thing rather than perſpicuity and elegance.

ART. 28. *The Divine Viſitations; conſidered in a Sermon preached on the Faſt Day, February* 20, 1805. 8vo. 23 pp. 1s. Collins, Briſtol; Hazard, Bath; Hatchard, &c. London. 1805.

It is not important to a reader, *where* or *by whom* a ſermon was preached: yet it is deſirable that theſe circumſtances ſhould be noticed; that *preachers* may be the more careful what they commit to the preſs. We approve of many things in this ſermon; particularly of ſuch paſſages as theſe:

"Notwithſtanding my deſire to draw your attention to the ſubject of the divine viſitations, abſtracted from every political connection; I cannot omit to expreſs my full conviction of the dire neceſſity we are under of combating our enemies with every lawful means to prevent their ſubjugating Britain to the ſame unjuſt and arbitrary yoke under which they have reduced other countries." P. 4.

"Have we not juſt cauſe on this day for bleſſing God, that amidſt the many evil tokens, he has not left us deſtitute of ſome good ones? That our gracious and religious King has been ſo long continued upon the throne of the Britiſh empire, ſhould inſpire us with gratitude to the King of kings, and with the moſt devout interceſſions for his majeſty and the whole royal family. The ſeats of public juſtice are filled with men of integrity and abilities, always ready to adminiſter impartial juſtice to the rich and poor. Among the noble and great are a few [we truſt not a few] who eſteem the praiſe of God more than the praiſe of men. The ſpirit of active benevolence conſpicuous among all ranks, is no little token for good." P. 16.

In the following ſentences there is, perhaps, a *latent* meaning:

"What a favourable ſign would it be, were *all* miniſters the faithful ambaſſadors of God, and examples to the flocks over which they are ſet. God be praiſed, there are *ſome* among the different orders in the ſanctuary," &c. P. 16.

"Their number, (the number of faithful ſtewards of the myſteries of God) in the eſtabliſhed church, and among the Chriſtian denominations, *is on the increaſe.*" P. 19.

Perhaps *evangelical* teachers (as ſome perſons, excluſively and moſt preſumptuouſly, ſtile themſelves) are here intended. From this vain aſſumption, however, one good effect may flow: it may impreſs upon the minds of our clergy, with additional force, the neceſſity of being well and accurately acquainted with the genuine doctrines of the goſpel which they preach.

ART. 29. *A brief and impartial View of the two moſt generally received Theories of the Fall of Man, and its Conſequences; in a Diſcourſe preached at Doncaſter, April 21, 1805. By the Rev. P. Inchbald, A. B. late of Univerſity College, Oxford. To which are added Explanatory Notes and References to the moſt eminent Divines who have written upon that Subject.* 4to. 17 pp. 1s. 6d. Sheardown, Doncaſter; Johnſon, London. 1805.

There is ſomething very peculiar in the plan of this diſcourſe. It diſtinctly ſtates the two principal theories reſpecting the Fall of Man, without deciding in favour of either. The author wiſhes, he ſays, "to be conſidered rather in the light of an hiſtorian of opinions, than as the abettor of either ſyſtem, to the entire excluſion of the other." P. 9. His concluſion therefore is, "that the abettors of either ſyſtem are furniſhed with arguments in defence of their opinions, which ſhould challenge the conſideration of every unprejudiced inquirer after theological truth." It will appear perhaps, he adds, "that, in the violence of controverſy, and the zeal of ſectarianiſm, both parties have carried their notions to an extreme; but having particularly delineated the tenets of each, it remains with you (the hearers) to exerciſe your own judgments, and follow the deciſions of your own underſtanding." P. 17.

A diſcourſe ſo completely deliberative may undoubtedly be of uſe in the cloſet, by referring the reader to the authorities on both ſides of a queſtion, which he may feel it important to examine. But, in the pulpit, ſo doubtful a ſtatement could apparently have no tendency, but to unſettle the minds of the hearers, without materially aſſiſting their enquiries.

To do juſtice to the author, he really ſeems to have ſtated the two theories with an uncommon degree of impartiality; nor can

it be denied that he writes extremely well, and muſt be eminently qualified to inſtruct, by the clearneſs of his ſtyle, on ſubjects of leſs intricacy, in which he ſhall take a decided part.

ART. 30. *An Exhortation to Public Worſhip, and Private Devotion: By Richard Wright, A. B. and Vicar of Wrangle, Lincolnſhire.* 8vo. 25 pp. Hellaby, Boſton. 1806.

A plain, earneſt, and affectionate exhortation, from a village-paſtor to the lower claſſes of his pariſhioners; on the duties of *public worſhip, partaking of the ſacrament of the Lord's ſupper*, and *private* and *family prayer*. Pariſhioners will, doubtleſs, in many caſes, read a book of this kind from their own miniſters; while they neglect thoſe which have not ſuch a recommendation. And therefore, numerous as books are on theſe ſubjects; and good, as many of them are; particularly thoſe diſtributed by the *Society for promoting Chriſtian Knowledge*; yet a pariſh miniſter is well employed, in compoſing ſuch a book; and may juſtly hope for a bleſſing upon his pious labours, beſtowed where they are eminently due.

BIOGRAPHY.

ART. 31. *Memoirs of Marmontel, written by himſelf; containing his Literary and Political Life, and Anecdotes of the principal Characters of the Eighteenth Century.* 12mo. 4 Vols. 1l. 1s. Longman and Co. 1805.

We can all remember the grateful earneſtneſs with which, in earlier days, the tales of this elegant and popular writer were peruſed. The ſame ſimplicity of manner, and faculty of exciting a lively intereſt, pervades and diſtinguiſhes this poſthumous work. We confine, however, this remark to the three firſt volumes. The fourth ſeems little better than a compilation from public journals and documents, and communicates no information with which, unhappily, we are not too well acquainted. The anecdotes of the writer's youth, and his painful and troubleſome progreſs to the celebrity and eaſy circumſtances which he finally attained, are full of entertainment; and the characters of many of his contemporaries are drawn with ſpirit. The tranſlation appears ſufficiently well executed, and the volumes will doubtleſs experience an extenſive circulation.

POLITICS.

ART. 32. *Thoughts on the Relative State of Great Britain and of France, at the Cloſe of Mr. Pitt's Life and Adminiſtration, in* 1806. 8vo. 63 pp. 2s. Hatchard. 1806.

We may almoſt ſay of the pamphlet before us as Dr. Goldſmith ſaid of Mr. Burke's genius;

"We

"We ſcarcely can praiſe it or blame it too much."

In glowing and enegetic language the author deſcribes the enormous and increaſing power of our adverſary in the preſent conteſt, and does ample juſtice to his ferocious and unprincipled character. The following paſſage has not, we think, been excelled, in vigour or in truth, by any portrait of this ſcourge of Europe.

"Combining the two extremes of deſpotiſm and of democracy, an Emperor in name, but in act a Jacobin; ever affecting to offer peace, while he lets looſe the ravages of war: courting the people, at the ſame moment that he inſults the ſovereign, or outrages the government: brandiſhing in one hand the ſword, but dexterouſly concealing in the other, the wires of anarchy or revolution: converting the preſs to every nefarious uſe, though exclaiming againſt the abuſe of that weapon, when directed to expoſe his own violations of faith or treaty: greedy of glory, but regardleſs of reputation; he reſembles nothing which Europe has beheld in paſt times, and can neither be compared to Attila, to Clovis, nor to Charlemagne. We might be led to fancy that Milton, in deſcribing the King of Terrors, by prophetic anticipation pourtrayed this new monarch; ſprung like a phantom, from the aſhes of the French Revolution, ſhadowy, undefinable, and terrific.

——"The other ſhape,
If ſhape it might be called, that ſhape had none,
Diſtinguiſhable in member, joint, or limb:
Or ſubſtance might be called, that ſhadow ſeemed:
For each ſeemed either: black it ſtood as night,
Fierce as ten furies, terrible as hell,
And ſhook a dreadful dart. What ſeem'd his head,
The likeneſs of a kingly crown had on——."

We are not, however, ſo clear as this author, that Bonaparte's "political inſtitutions will ſurvive his perſonal exiſtence:" for we have no conception that the *Murats*, the *Maſſenas*, and the *Berthiers*, (the *Seleucuſes*, the *Antipaters*, and the *Ptolemys* of this modern Alexander,) would unite in ſubjection to a Joſeph or a Louis Bonaparte, or even that they would remain united among themſelves. Theſe events are yet in the womb of time. But what moſt excites our ſurpriſe and diſſent is, that the ſame author, who has thus deſcribed our enemy, and who, by his ſuggeſtion of meaſures for the national defence, ſeems to be as true a friend as Bonaparte is an implacable foe to Britain, ſhould deem a peace with this unprincipled power not difficult to be attained, and even likely to be permanent!!! To this opinion we may reply in the words of Addiſon's Cato. When Decius ſays,

"Why will not Cato be this Cæſar's friend?"

The anſwer is,—

"Thoſe very reaſons thou haſt urged forbid it."

It is impoſſible to conceive that ſuch a perſon as Bonaparte will be at reſt, while Britain remains free and independent. We cordially agree with this author in the character which he has drawn of our excellent ſovereign; but with what conſiſtency or decency can the ſame writer recommend, that "*we ſhould not treat Bonaparte with the ſame freedom as we do George the Third.*" In plain Engliſh, we ſhould cajole and flatter a tyrant and aſſaſſin, while we permit our own beneficent and virtuous monarch to be inſulted with impunity.

Every mode of conciliation which this writer recommends to the preſent adminiſtration, was tried by that of Lord Sidmouth. *They* "repreſſed and diſcouraged" (nay they even proſecuted) attacks from the preſs on Bonaparte. Yet what was the effect? Thoſe *individual* and *unauthorized* expreſſions of indignation, which the atrocious acts of the uſurper called forth from the only free preſs in Europe, were anſwered by *authorized* and *official* inſults on our beloved ſovereign and country; and government were expreſsly called upon to "fetter the freedom of the preſs," or expect the continuance of ſuch a diſgraceful warfare.

We are not advocates for a licentious abuſe of the moſt unprincipled government with whom our country is in amity: but while the Britiſh preſs is free, animadverſions on the conduct of other ſtates, as well as our own, will be vented through that channel. We are far from recommending a *bellum internecinum*; but in the preſent ſtate of affairs, peace would, in our opinion, be more dangerous than war.

MISCELLANIES.

ART. 33. *Free Diſquiſitions on the Sentiments and Conduct of a Britiſh Prince, in order to merit the favourable Opinion of the Public. By John Andrews, LL. D.* Crown 8vo. 178 pp. 5s. Blacks and Parry. 1805.

If theſe diſquiſitions do not exhibit any very profound or original remarks, they muſt be allowed to contain many uſeful and patriotic ſuggeſtions. Their freedom, at the ſame time, is not ſuch as is likely to give offence, ſince they ſeem invariably to allow that *whatever is* may turn out to be moſt beneficial. It appears to us, that the thought of them was probably ſuggeſted by Mrs. More's admirable "Hints towards the education of a young Princeſs;" to which, however they are, in all reſpects, very inferior. The ſtyle is not ſo animated, the thoughts not ſo original, nor the hiſtorical views and alluſions by any means ſo acute and inſtructive. There is a very evident want of order in the arrange-

arrangement of the ſubjects, and a conſequent repetition of the ſame, or nearly the ſame ideas, in different parts of the book.

But nothing is more wanting to it, than a more graceful ſtyle. The following paſſage, which we ſelect chiefly for the ſake of objecting to one miſemployed word, is in other reſpects a tolerable ſpecimen of the general tenor of the language.

"A Prince bred in the maxims of Engliſh liberty, cannot fail, if born with liberal diſpoſitions, to find a more exquiſite entertainment in the unreſtrained effuſions of *well-ſpoken* men, than a deſpot can derive from the gloomy ſatisfaction of hearing the baſe and laboured adulation of ſpiritleſs and affected courtiers. To delight in eloquence, proves indeed a noble and elevated mind." P. 136. Well-ſpoken, for well-ſpeaking, or eloquent, is an impropriety ſanctioned only by the colloquial uſe of thoſe who are no models of accuracy. Such faults are not common in theſe Diſquiſitions; but the general languor of the conſtruction very widely pervades them.

ART. 34. *Reſolves, divine, moral, and political of Owen Feltham. A New Edition, Reviſed and amended. With a ſhort Account of the Author and his Writings. By James Cumming, Eſq. F. S. A.* Cr. 8vo. 404 pp. 9s. Hatchard. 1806.

This book, which was once ſo great a favourite as to paſs through twelve editions, in leſs than a century, had now almoſt fallen into oblivion: when Mr. Cumming, meeting with it, and ſeeing that it poſſeſſed intrinſic merit, determined to recommend it, by a few alterations, to the taſte, and adapt it to the inſtruction, of the preſent age. He appears to have performed his taſk with judgment. He has diminiſhed the number, and frequently reduced the length of the original eſſays; occaſionally removing the quaintneſs of the language, and ſubſtituting more modern phraſes. Why Feltham choſe to call theſe compoſitions RESOLVES, there is no very apparent reaſon. They are ſhort eſſays, on moral and religious topics, containing much of ſound advice, and not leſs of ingenious remark; but very ſeldom in the form of reſolutions taken by the writer. He ſays, however, that he meant them as leſſons for his own life. In the original there are two complete centuries, or hundreds of theſe eſſays; in the republication, they are reduced in the firſt part to 80, in the ſecond to 66*.

We do not always perceive any obvious reaſon either for the omiſſion or tranſpoſition of the eſſays, ſome that are omitted being, to our apprehenſion, as good as thoſe retained; and no very correct order being gained by the change of ſituation. It is certain, however, that an amuſing and inſtructive book is produced.

* In the latter part, we cannot find many of the correſponding chapters in the 4th or 7th editions.

They who have a taste for our early authors, and rather antiquated language, will not perhaps approve a mutilated edition of an author whom they admire: but much greater numbers, who would never have heard of Felltham, but for the labours of Mr. Cumming, will read him as he stands in this volume, and be well pleased.

A short, but very sensible and satisfactory account of Owen Felltham is prefixed by the editor. Neither the time of his birth, nor that of his death, is here ascertained, but both were probably within the 17th century. The first edition of his Resolves is conjectured to have been published about 1626, and he is said, by Oldys, not to have been dead at the time of the 10th, which appeared in 1677. He himself tells us that many of these effusions were produced very early in life. He appears to have been a sound and conscientious member of the Church of England, a loyal subject, a wise and reflecting man, by no means devoid of genius, even of the poetic kind. An epitaph which he wrote for himself deserves to be transcribed, as marking much of his character.

Postquam vidisset rotantem mundum,
Imaque summis supernatantia,
Prosperum Tyrio scelus imbutum,
Dum virtus sordidâ squallet in aulâ,
Securique cervicem præbuit;
Injusta tamen hominum
In justissima disponente Deo,
Dum redux Cæsar nubila pellit,
Gloriamque gentis tollit in altum;
Tandem evadens terris
Exuvias hic reliquit FELLTHAM.

ART. 35. *Two Letters on the Commissariat, written to the Commissioners of Military Enquiry. By Havillard Le Mesurier, Esq. Commissionary General to the Army, late in Egypt, and the Mediterranean.* 8vo. 113 pp. 2s. Stockdale. 1806.

Since the publication of these letters, the respectable author of them, has unfortunately been removed by an early death from the service of the public. Such parts of this work therefore as are personal, or relate merely to the difference of opinion that appears to have arisen between Sir Brook Watson, the late Commissary General, and the author, are become less material; and these form a very considerable part of the book. The author's principal object in his letters to the Commissioners of Military Inquiry, is to draw their attention to those reforms in the Commissariat department which his experience pointed out, and which he has particularly recommended in his book entitled "The British Commissary *."—The system which he pursued,

* See British Critic, Vol. xix. Page 613.

when

when in office, appears not to have been acceptable to Sir Brook Watſon, his principal. We do not pretend to judge between the different plans of theſe gentlemen; but we lament that a difference as to the mode of carrying on the ſervice, between public officers of ſuch acknowledged abilities and integrity, could not be adjuſted by their ſuperiors, conſiſtently with the ſucceſſion of Mr. Le Meſurier to a ſituation for which he ſeems to have been eminently qualified. His ſyſtem will, no doubt, be impartially examined by the Commiſſioners of Military Inquiry. We ſhould have been happy, if the author had lived to ſee juſtice done to his ability and zeal in ſo important a branch of the military ſervice.

ART. 36. *The Britiſh Trident; or Regiſter of Naval Actions: including Authentic Accounts of all the moſt remarkable Engagements at Sea, in which the Britiſh Flag has been eminently diſtinguiſhed; from the Period of the memorable Defeat of the Spaniſh Armada, to the preſent Time. Chronologically arranged by Archibald Duncan, Eſq. late of the Royal Navy.* 4 Vols. 12mo. 1l. 2s. Chapple. 1805.

This was probably intended to be a cheap publication for common circulation, as the paper is bad, and the engravings worſe. But it contains a great deal of intereſting matter, and the facts related being taken from authentic documents, it ſeems excellently calculated for a ſailor's library, and may not improperly be recommended to young naval adventurers, who are eager to tread in the ſteps of the long line of Britiſh heroes.

ART. 37. *The Female Revolutionary Plutarch, containing biographical, hiſtorical, and revolutionary Sketches, Characters, and Anecdotes. By the Author of the Revolutionary Plutarch, and Memoirs of Talleyrand. In Three Volumes.* 12mo. 15s. Murray. 1806.

We hear on every ſide, it is too atrocious, it cannot be! In the name of ſuffering and inſulted humanity let not this prevail. Let not the memory of the greateſt villains that the earth ever produced be protected by the fooliſh perſuaſion that they could not be ſo atrocious as they were: teaching the world this dreadful leſſon, that it is only neceſſary to be inconceivably wicked, and hiſtory will not dare to record your crimes, for fear of not being believed. Who are the witneſſes? Frenchmen againſt Frenchmen. Thoſe whoſe relations were murdered with every refinement of barbarity, againſt thoſe by whom they ſaw the acts of horror perpetrated. Is it this man, is it that, by whom theſe things are excluſively teſtified? Is it the author of the Revolutionary Plutarch alone? No, it is a maſs of authors whom he quotes, whom he calls to witneſs, whoſe very words he cites, whoſe heart-rend-

ing narratives he compiles. Are our faculties of memory obliterated? Do we not remember that the public prints of the day atteſted the greater part of the facts, which readers now refuſe to believe? If any thing can facilitate the repetition of ſuch enormous crimes, it is this ſtupid, weak, and driveling incredulity.

Here are three volumes, added to ſeveral others, publiſhed by the ſame author, and all recording the moſt dreadful enormities. To ſay that we believe every word in them would be equally weak with a general diſbelief; becauſe ſuch a multitude of facts cannot all be aſcertained with equal preciſion: but that the chief part of them is true we believe with as much perſuaſion as we believe that the book is placed before us while we write. Who could ſit down to invent ſuch horrors? Who could perſuade himſelf that any reader would believe ſuch hiſtories, if he had not truth for his prompter?

The picture is not, however, all dark; and the following beautiful lines, inſcribed on a monument, raiſed to the memory of the murdered royaliſts of Lyons, but ſince deſtroyed by republican banditti, form a delightful variety among ſurrounding horrors.

" Lyonnois venez ſouvent ſur ce triſte rivage,
A vos amis répéter vos adieux
Ils vous ont legué leur courage,
Sachez vivre et mourir comme eux.

" Pour eux la mort devient une victoire,
Ils étoit las de voir tant de forfaits.
Dans le trépas ils ont trouvé la gloire,
Sous ce gazon ils ont trouvé la paix.

" Paſſant, reſpecte notre cendre,
Couvre-la d'une ſimple fleur:
A tes neveux nous te chargéons d'apprendre,
Que notre mort acheta leur bonheur.

" Champ ravagé par une horrible guerre
Tu porteras un jour d'immortels monumens!
Helas! que de valeur, de vertus, de talens
Sont cachés ſous un peu de terre!"

The cloſe of the third ſtanza alone ſeems to want truth; for alas, no happineſs is yet purchaſed. Theſe volumes contain anecdotes of Joſephine Buonaparte, Joſephine Deſſalines, Madame Recamier, Medames de Stael, de Genlis, and Fouché, the late queen of France, the princeſs de Lamballe, &c. &c. ſome on the ſide of the perſecutors, and ſome on that of the victims; with occaſional pictures of virtue and excellence on the latter part, as well as of ferocity and every ſexual and unſexual vice on the former. There are ſeveral paſſages which we would expunge, but few which, conſidering the circumſtances, we think improbable.

MONTHLY

MONTHLY LIST OF PUBLICATIONS.

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CORRESPONDENCE.

To the Editors of the British Critic.

Gentlemen,

The kindness experienced on a former occasion prompts me to trespass on your indulgence in submitting to the learned readers of the

the B. C. the ſuggeſtions of an humble enquirer, who aſpires not to the rank of thoſe, qui ſibi docti non videntur, niſi alienos labores non judicando conentur diſcutere, ſed lacerando conſcindere.—That very profound ſcholar and inſtructive biographer, Profeſſor Wyttenbach, ſtates that his late illuſtrious friend found his growing ſuſpicions about *Pſeud Apſines's*[1] fragment on the *Art of Rhetorick* at length confirmed by an unpubliſhed commentator on *Ariſtides*—"*Joanne Siceliota*," who produces from *Longinus's* Art of Rhetorick a paſſage forming part of the context of that fragment. Warmed with a little honeſt pride RUHNKENIUS announced the fact to HEMSTERHUSIUS, who, pleaſed with a diſcovery that

> deſerves with characters of braſs
> A forted reſidence, 'gainſt the tooth of time
> And razure of oblivion,—

and aware that few "feel themſelves capable to carry" even an emendation "ſteadily," adviſed R. ut hujus inventionis laudem ſibi vindicaret, mentione ac notitia ejus in *Diario Eruditorum Gallico* prodenda. *Fecit Ruhnkenius*[2]. It is the object of this letter to trace ſhortly what is applicable to that ſtatement.

The fragment on Rhetorick is aſcribed to Apſines in the diſſertation on *Antiphon*[3], in the Hiſtory of the *Greek orators*[4], and in the notes on *Rut. Lupus*, whereas in the diſcuſſion concerning *Longinus*, with which *Toup*, and of courſe *Harles*, has very politely complimented *John Peter Schardam*, R. enumerates among the loſt works of that critic—"Τέχνη Ῥητορική· de qua alias[5]"—which ſeems to imply a preceding communication, made probably about the cloſe of 1768, or the beginning of 1769[6]: and in his emendations R. tacitly reſtores a paſſage in this "*Longin.* Τέχνη Ῥητορική, p. 713, 12," which the ungrateful critic of Cornwall diſdains to notice. Afterwards in the NEW edition of Timæus's gloſſary, R. cites from the ſame fragment—"*Longini Art. Rhet.* 714"—two, and corrects three paſſages[7]. Hactenus hæc.—The ſequel of Profeſſor W.'s narrative cannot be ſo eaſily verified. The *inedited commentary* referred to is probably a non-entity: R. has frequently availed himſelf of

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[1] Among the Rhetoricians publiſhed by Aldus, 1508, l. pp. 682—726.

[2] Vita RUHNK. pp. 127, 8.

[3] Diſſ. crit. de Antiphonte, p. 807. ed. Reiſk. = 17. ed. nov.

[4] Hiſt. Crit. Or. Gr. PP. LXXIII, LXXXI, — in Rut. Lup. pp. 10. 64.

[5] Diſſert. de vit. et ſcript. Longini, p. 29 = 39.

[6] Vit. RUHNK. p. 169.

[7] PP. 30, 258. 99, 208, 223.

J. S.'s

J. S.'s commentary upon *Hermogenes*[8], which was in the collection of C. Falconeti, at Paris. *Abreſch*, VALCKENÆR, and R. who draw copiouſly from the *MS. Scholia* on *Ariſtides*, have not once fathered them on J. S. The Burmannian Codex uſed by them is in the Public Library, Leyden[9], and there is a tranſcript from it probably in this country: it knows not, however, any ſound or authentic teſtimony on this point.—But appeal is made to the notice which R. is ſaid to have inſerted in one of the French Journals.—When he reflects on the extenſive erudition of Mr. W. —*Amſtelodamenſis Lycei* decus,—your correſpondent is inclined to think that the proper Journal has not been inſpected; when he recounts thoſe miſcellanies, which in juſtice to W.'s fair fame, have been turned over in queſt of this paper, contemplating with ſolicitude the ſhortneſs of human life thus wantonly perplexed and frittered away by the decoying wiles of uncertain concealment,

magno curarum fluctuat æſtu,
Atque animum nunc huc celerem, nunc dividit illuc,
In parteſque rapit varias, perque omnia verſat.

Why could not that very learned and communicative Profeſſor have informed us in what collection it might really be found, and have given another proof of thoſe generous efforts in the cauſe of Greek literature which the illuſtrious editor of *Appian* and *Polybius* ſo deſervedly extols? If the Paris edition of the *Journal des Scavans* ſhould differ ſo materially from that printed at Amſterdam, as to poſſeſs this jewel, or if any of your learned Correſpondents ſhould have at hand the Review enriched with this ἀποσπασμάτιον, a reference to it would be thankfully received and publicly acknowledged. Granting, however, for the preſent, W.'s repreſentations to be correct, and the ſurmiſes of your Correſpondent wholly unfounded, an opening ſhall be left for the inſertion of this ſchedule, the want of which has been ſo long felt and deplored. In the mean time your Correſpondent begs leave to add that theſe fertile ſources of error, *abbreviation* and *ſimilarity* of characters *eaſily account* for the ſubſtitution of ANOT for ANOY, which firſt gave ſanction and currency to this miſnomer, and which internal proofs abundantly conſpire to correct; while the following additional evidence from the *printed* ſcholia on Hermogenes compared with an extract from the ſaid fragment will operate powerfully in ſupport of R.'s diſcovery.

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[8] Diſſert. de Antiphonte, pp. 804, 5=13, 4 ed. nov. Hiſt. Crit. Or. Gr. PP. LXX, VII. In Xenoph. Memorab. p. 227. De Longino, pp. 15, 9, 25, 6 (c f. *in Longin.* p. 243.), 7. Ad Timaei Lex. p. 102. ed. nov.

[9] Cujus Scholiaſtae Codex, olim Drackenborchianus, mox Burmannianus, jam eſt in Bibliotheca Leidenſi, cujuſque, intra decem dierum ſpatium ſcripta a magno VALCKENAERIO, utiliſſima excerpta partem ſupellectilis meae faciunt. *Luzacius de Epiſtatis ac Prōedris Athen. p.* 105.

Apſines

Affines ſecundum Rhet. Gr. Ald. I, 715.

ὅσα δὲ (35) σχήματα
τῶν ἐννοιῶν ἀπόματτται. οἷον,
προδιόρθωτις. ἀποσιώπησις. παράλειψις.

εἰρωνεία (36) ἠθοποιία. ἅπαντα ταῦτα
οὐ μοι δοκεῖ δικαίως σχήματα καλεῖσθαι,

ἀλλ' ἔννοιαι καὶ (37) ἐνθυμήματα,
καὶ λογισμοῦ τοῦ πιθανοῦ χάριν
καὶ πίστεων εἴδη. τὰ μὲν γὰρ
προοιμίων (38) ἔχει δύναμιν προ
διόρθωσίς τε καὶ ἐπιδιόρθωσις,
ἡ δὲ παράλειψις τὸ ἀξιόπιστον
ἐνδείκνυται· καὶ μέρος ἂν εἴη
τῆς παθητικῆς τε καὶ ἠθικῆς
ἀποδείξεως (40) τῇ τῆς ὑποκρίσεως
ἀρετῇ πρέποντα.

Longinus ſecundum Anonym. ad Hermogenem in Rhet. Gr. Ald. II. 380 = 131. *ed. Tup.*

καὶ δὴ λογχῖνος ὁ φιλολόγος ἐν τῇ
(38) ῥητορικῇ τέχνῃ μόνης τῆς λέξεως
εἶναι λέγει, (39) ὅσα σχήματα
τῶν ἐννοιῶν ὠνόμασται. οἷον
προδιόρθωσις, ἐπιδιόρθωσις· (40) ἀποσιώ-
πησις, παράλειψις.
εἰρωνεια. εἰθοποιία. ἅπαντα ταῦτα
οὐ μοι δοκοῦσι δικαίως (41) σχήματα κα-
λεῖσθαι
ἀλλ' ἔννοιαι καὶ ἐνθυμήματα
καὶ λογισμοὶ τοῦ πιθανοῦ χωρίσν.
καὶ (42) πίστεως εἴδη. τὰ μὲν γὰρ
προοιμίων ἔχει δύναμιν ἐπι—
διόρθωσίς τε. καὶ προδιόρθωσίς
(43) ἡ δὲ παραλεῖψις τὸ ἀξιόπιστον
ἐνδείκνυται· καὶ μέρη ἂν εἴη
τῆς παθητικῆς τε καὶ (44) ἠθικῆς
ἀποδείξεως τῇ τῆς ὑποκρίσεως
ἀρετῇ πρέποντα.

Λείσει τὰ σχήματα αὐταῖς λέξεσι φάσκων οὗτος, ὅσα σχήματα—according to the edition; the intervening words, being manifeſtly the marginal gloſs of μ. τ. λ. εἶ. λ., have been omitted.

I am, with great reſpect, Gentlemen,
Your very obliged Servant,
PHILARCHAEUS.

LITERARY INTELLIGENCE.

Mr. Cumberland is printing a ſupplemental addition to his *Life*, which is now paſſing through a ſecond edition.

Mr. Carr, whoſe lively Tours have often and much amuſed us, is about to publiſh an Account of an *Excurſion in Ireland*.

Mr. Parke's new edition of *Walpole's Royal and Noble Authors*, in five volumes octavo, will ſoon appear.

A publication on ſubjects of etymology, called, "*The Evenings of Southill*," by *Mr. Salmon*, will appear next month.

Mr. Parkinſon's ſecond volume on the *Organic Remains of a former World*, is in conſiderable forwardneſs.

Mr. Plumptre is printing a *Collection of Songs without the Muſic*, which will be compriſed in two large volumes duodecimo.

A new edition of *Dr. Vincent's Nearchus* is at the preſs.

The *Endeavour Society* are about to publiſh a manual of orthodox divinity, or religious principles, in plain and eaſy language, in ſupport of the tenets of the eſtabliſhed church of England.